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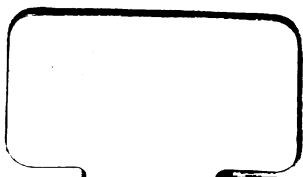
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LESSONS

IN

GREEK PARSING;

OR, OUTLINES

OF THE

GREEK GRAMMAR,

**DIVIDED INTO SHORT PORTIONS, AND ILLUSTRATED BY
APPROPRIATE**

EXERCISES IN PARSING.

BY CHAUNCEY A. GOODRICH.

New-Haven,

PUBLISHED BY DURRIE & PECK.

BALDWIN AND TREADWAY, PRINTERS.

1829.

DISTRICT OF CONNECTICUT, SS.

❖❖❖❖❖ **BE IT REMEMBERED**, That on the twentieth day of May, in the fifty-third year of the Independence of the United States of America, ❖❖❖❖❖ **L. S.** ❖❖❖❖❖ **CHAUNCEY A. GOODRICH**, of the said District, hath deposited in this office the title of a Book, the right whereof he claims as Author, in the words following, to wit:

"Lessons in Greek Parsing; or Outlines of the Greek Grammar, divided into short portions, and illustrated by appropriate Exercises in Parsing. By Chauncey A. Goodrich."

In conformity to the act of Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned." And also to the act, entitled, "An act supplementary to an act, entitled, 'An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

CHAS. A. INGERSOLL,

Clerk of the District of Connecticut,

A true copy of record examined by me,

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Clerk of the District of Connecticut.

ADVERTISEMENT.

EXPERIENCE has shown that the grammar of a language can never be fully understood, or deeply impressed on the mind, except in the exercise of *parsing*. But the books which are commonly used in this exercise, presuppose in the learner, some acquaintance, at least, with every part of the grammar; and hence a number of months are often devoted to the irksome task of committing to memory numerous *paradigms* and rules, whose use and application the pupil is entirely unable to comprehend. To obviate the necessity of such a course, is the design of this work. The Greek Grammar is divided into short portions, to each of which is attached a reading lesson, containing such words only as belong to that portion, or to others which have been previously gone over. In the first lesson, for example, the *paradigm* of the first declension is followed by exercises which contain nouns of *that declension alone*. The only knowledge presupposed on the part of the pupil, is an acquaintance with the pronouns *ἐγώ* and *σύ*, together with the verb *εἶμι* in the *indicative* mood. Thus much is necessary to constitute a sentence, or a complete enunciation of thought, which is far more interesting to the learner than broken clauses which convey no meaning. In the second lesson the learner is made acquainted with the forms of the *second* declension; which are then illustrated, and impressed on the memory, by examples from that declension. With these, however, are intermingled words of the first declension, in order to fix in the memory the knowledge which has been already gained. Thus, in the First Part, the pupil is conducted by short progressive steps through the various forms of the noun, pronoun and adjective, without being embarrassed with the intricacies of the Baryton verb. In Part Second, he enters on that verb, and is expected to learn a single tense only at a time, and then to impress that tense on his memory by exercises in parsing. Thus he is conducted through the several

moods and tenses of the Baryton and Contract verbs, and the verb in μ . At proper intervals the process is inverted, and exercises are given in turning English into Greek. This work contains about the same quantity of Greek in the reading lessons, as the Greek Delectus; together with a complete outline of the Grammar, and Exercises in the making of Greek. Experienced teachers, who have examined the plan, have thought that the whole volume may be studied, and the principles of parsing thoroughly established, in the time which is ordinarily devoted to that preparatory study of the Grammar, which is of very little use, except as opening the way to the exercise of parsing.

In entering on the study of this work, the pupil after learning the alphabet, should pass over the intermediate matter, and commit to memory the article, the pronouns $\epsilon\gamma\omega$ and $\sigma\acute{\upsilon}$, and the indicative of the verb $\epsilon\iota\mu\iota$. He should then learn the first example under the first declension, and immediately begin to parse. In doing this, he should be required to decline *every* word as it occurs, both in the singular and the plural. Proceeding in this way through each form of the several declensions, he will have committed them perfectly to memory in the act of parsing. The rules of syntax will be already familiar to him, if he has studied Latin. If not, he should not be expected to parse *syntactically* but only *etymologically*. When Part First has been studied in this way, it should be carefully reviewed, and the principles on the second, third, and fourth pages be thoroughly committed to memory, together with the rules of syntax in Parts First and Second.

In entering on Part Second the subject of augment and conjugation should be thoroughly understood, and the pupil fully practised, in forming the verb, before the paradigm is learnt. Each tense should then be taken up separately, and impressed upon the memory by the exercise of parsing, as in the preceding part. The rules of formation and augment should be continually kept in view, in the progress of the pupil through Part Second. If he will thus parse *every* word, declining, conjugating, comparing &c., in a thorough manner, he can hardly fail to be master of the leading principles of the Greek Grammar, in passing twice through the exercises contained in this work.

New-Haven, May 20, 1829.

LETTERS.

Form.	Sound.	Name.
A α	a	Ἄλφα Alpha
B β, ϐ	b	Βῆτα Beta
Γ γ	g	Γάμμα Gamma
Δ δ	d	Δέλτα Delta
E ε	e short	Ἐ ψιλόν Epsilon
Z ζ	z	Ζῆτα Zeta
H η	e long	Ἠτα Eta
Θ θ, ϑ	th	Θῆτα Theta
I ι	i	Ἰῶτα Iota
K κ	k	Κάππα Kappa
Λ λ	l	Λάμβδα Lambda
M μ	m	Μῦ Mu
N ν	n	Νῦ Nu
Ξ ξ	x	Ξῖ Xi
O ο	o short	Ὀ μικρόν Omicron
Π π	p	Πῖ Pi
P ρ	r	Ῥῶ Rho
Σ σ, ς	s	Σίγμα Sigma
T τ	t	Ταῦ Tau
Υ υ	u	Ὑ ψιλόν Upsilon
Φ φ	ph	Φῖ Phi
X χ	ch	Χῖ Chi
Ψ ψ	ps	Ψῖ Psi
Ω ω	o long	Ὠ μέγα Omega

This character ε (stigma) is used for στ. The diphthong υι is pronounced whi, as υίος (whios) a son.

Γ before κ, γ, χ, and ξ, has the sound of ng, as ἐγγός, (eng-gus,) near; λάρυγξ, (larungx,) the larynx.

BREATHINGS. Every word beginning with a vowel has either,

The *rough* breathing, which is the English h ; as, ἥν (hen) one, ὑπό (hupo) under ; or

The *smooth* breathing, which denotes the omission of the h ; as, ἐν (en) in, ἀπό (apo) from.

All words beginning with ρ, and most words beginning with υ, have the rough breathing.

ACCENTS. The accents are three ;

The acute ' ; as ζώῃ, life.

The grave ` ; as καί, and ; τίς, some one.

The circumflex ~ composed of the acute and grave ; as, γῆ, land.

The accents are useful in distinguishing between words which are spelled alike. Thus τίς (with the acute) denotes who ? τίς (with the grave) some one ; εἶσι, he goes, εἶσι, they are ; βίος, life, βίς, a bow. The position of the accent, likewise, denotes the *quantity* in many cases.

VOWELS. The simple vowels are ε, ο, α, ι, υ, which are *short*.

Long vowels are produced by *doubling* the short ones. When thus doubled,

The character η (eta) is put for εε (double epsilon.)

The character ω (omega) is put for οο (double omicron.)

The characters α, ι, υ, stand for the double or long sounds, as well as for the single or short ones, of these letters. Hence they are called doubtful vowels, having a two-fold use.

In a few instances the character η is put for αα or εα ; as, φημί for φααμί, *to say* ; ἦν for εἶν *if*.

Diphthongs are formed by adding *i* or *u* to the other vowels, thus,

Short vowels,				Long vowels,			
From <i>ε</i> are formed	<i>ει</i>	<i>ευ</i>		From <i>η</i> are formed,	<i>ηι</i>	<i>ηυ</i>	
" <i>ο</i> "	<i>οι</i>	<i>ου</i>		" <i>ω</i> "	<i>ωι</i>	<i>ωυ</i>	
" <i>α</i> "	<i>αι</i>	<i>αυ</i>		" <i>α</i> "	<i>αι</i>	<i>αυ</i>	

The *Iota* after a long vowel is generally written beneath; as, *τῆι* for *τῆι*, *τῶι* for *τῶι*. It is then called the *subscript Iota*, i. e. *Iota written under*. After capitals it is written on the side, as, *ΤΗι*.

Kindred Consonants.

Certain consonants are formed from others by adding the aspirate or *h*.

Smooth.	Middle.	Rough.
1. Pi Mutes. Π with a slight aspirate is Β with a rough one is Φ.		
2. Kappa Mutes. Κ with a slight aspirate is Γ with a rough one is Χ.		
3. Tau Mutes. Τ with a slight aspirate is Δ with a rough one is Θ.		

Hence, those of the same class are often interchanged by a change of breathing; as *λίσφος* for *λίσπες*, *σχελίδες*, for *σκελίδες*.

Rules for the change of Letters.

I. A smooth mute is changed into a rough one, when followed by the rough breathing; as *μεθ' ὑμῶν* for *μετ' ὑμῶν*; *οὐχ ἔξω* for *οὐκ ἔξω*.

II. When mutes come together they must be of the same strength, i. e. smooth go with smooth, middle with middle, rough with rough. Hence if one is determined, the other is made to correspond: as *ἐτύφθην* for *ἐτύπηθην*, *λέλεχθε* for *λέλεκθε*. But a rough mute cannot be doubled, hence we find *βάχως* for *βάχχως*.

III. When two successive syllables of a word commence with a rough letter, the first of those letters is changed into its corresponding smooth one; as *πέφαγα* for *φέφαγα*, *κέχυκα* for *χέχυκα*. To this rule there are a few exceptions.

IV. DOUBLE CONSONANTS. 1. When σ follows a Pi-mute, we put ψ for the two letters; as, βλέψω, for βλέπω, τριψω for τριβω, γράψω for γράφω.

2. When σ follows a Kappa-mute, we put ξ for the two letters; as, πλέξω for πλέκω, λέξω for λέγω, βρέξω for βρέγω.

Hence ψ and ξ are called *double consonants*, because the former is really $\pi\sigma$, $\beta\sigma$, or $\phi\sigma$, and the latter $\chi\sigma$, $\gamma\sigma$, or $\rho\sigma$. Farther, ξ is likewise a double consonant, because it is put for $\sigma\delta$.

V. A Tau-mute before σ is dropped; as, ἀνύσω for ἀνύτσω, ἐρείσω for ἐρείδσω, πείσω for πείδσω. So ζ is dropped because it contains a δ ; as ἀρπάσω for ἀρπάζσω.

VI. 1. A Pi-mute before μ , is changed into μ ; as, τέτυμ-μαι for τέτυπ-μαι, τέτριμ-μαι for τέτριβ-μαι, γέγραμ-μαι for γέγραφ-μαι.

2. A Kappa-mute before μ is changed into γ ; 'σε πέπλεγμαi for πέπλεγμαi, βέβρεγμαi for βέβρεγμαi: λέλεγ-μαι from λέγω remains of course unaltered.

VII. The letter ν is dropped before σ or ζ in declension and in the preposition σύν; as δαίμοσι, for δαίμονσι, from δαίμονες; συζήν for συζηήν, συσκιάζω for συσκιάζω.

When with the ν a Tau-mute is dropped (by rule V.) the preceding vowel is lengthened, as πᾶσι for πάντσι from πάντες; and for this purpose ϵ is lengthened into ϵi , and o into ou ; as, σπείσω for σπένδω from σπένδω; ἐκοῦσι for ἐκόντσι from ἐκόντες.

VIII. 1. N before a Pi-mute is changed into μ ; as, ἐμβαίνω for ἐνβαίνω, συμφέρω for συνφέρω.

2. N before a Kappa-mute is changed into γ ; as, πέφαγκα for πέφανκα.

3. N before the Liquids λ , μ , ρ , is changed into those letters respectively; as συλλέγω for συνλέγω, ἐμμένω for ἐνμένω.

N APPENDED. (ν ἐφελκυστικόν.) The letter ν is annexed to datives plural in σi , and to all third persons

of verbs ending in *s* or *t*, when the next word begins with a *vowel*; as, *γονεύσιν αὐτῶν*, to their parents; *ἔδωκεν αὐτοῖς*, he gave to them. So also at the end of a sentence.

CHARACTERS. 1. Apostrophe (') cuts off a vowel from the end of a word, when the next word begins with a vowel; as, *ἀπ' ἀρχῆς*, for *ἀπὸ ἀρχῆς*, from the beginning.

2. Dieresis (¨) separates two vowels which would otherwise form a diphthong; as *παῖς* (pa-is) for *παῖς*, a child.

3. This mark (:) is the note of interrogation in Greek; as, *σὺ τίς εἶ;* who art thou?

RULES OF SYNTAX USED IN PART FIRST.

I. Substantives signifying the same thing agree in case; as, *Παῦλος ἀπόστολος*, Paul an apostle.

II. An adjective agrees with its substantive in gender, number and case; as, *φίλος πιστός*, a faithful friend.

This rule includes the article, pronouns, and participles.

III. A verb agrees with its nominative in number and person; as, *ἐγὼ εἰμι*, I am. But nominatives plural of the *neuter* gender, have commonly a singular verb; as, *ζῶα τρέχει*, animals run.

IV. Nouns of multitude in the singular, often take a verb or adjective in the plural.

V. Two or more substantives singular, coupled by the conjunction *καί*, have a verb, adjective or relative plural; as, *Εὐρύαλος καὶ Νῖσος ἦσαν φίλοι*, Euryalus and Nisus were friends.

VI. Any verb may have the same case after it as before it, when both words refer to the same thing; as, *ἐγὼ εἰμι ἀπόστολος*, I am an apostle.

VII. The relative *ὃς* agrees with its antecedent in gender and number.

When no nominative comes between the relative and the verb, the relative is nominative to the verb; as, *ἄνδρες οἱ ἦσαν ἐκεῖ*, the men *who* were there.

But when a nominative comes between the relative and the verb, the relative is governed by some word in the sentence; as, *ὁ λόγος ὃν εἶπε*, the word *which* he spoke.

The relative, however, is often put by *attraction*, in the case of the antecedent; as *βιβλῶς αἷς (ὧς) ἔχω*, the books which I have.

Government of the Genitive.

VIII. One substantive governs another, signifying a different thing, in the genitive; as, *ὁ υἱὸς τοῦ Θεοῦ*, the Son of God.

The dative is sometimes put for the genitive.

IX. An adjective or article in the neuter gender, without a substantive, governs the genitive; as, *τὸ χρηστόν τοῦ Θεοῦ*, the kindness of God; *τὰ τῆς τύχης*, the things of fortune.

X. If the latter of two substantives express some *quality* or *circumstance* of the former, it may be put in the genitive;* as, *ἀνὴρ μεγάλης ἀρετῆς*, a man of great excellence.

* In Adam's Grammar the rule is given thus; "If the latter substantive have an adjective of praise or dispraise joined with it, they may be put in the genitive." But in many cases, both in Latin and Greek, no adjective is used, but the substantive *itself* expresses the quality or circumstance. Hence the form adopted above.

XI. Verbal adjectives, and such as signify an affection of the mind, govern the genitive; as, ἐγκρατής οἴνου, temperate as to wine.

XII. Adjectives of plenty or want; power, dignity or worth; innocence, participation, separation, and some others, govern the genitive; as, ἄξιος μισθοῦ, worthy of a reward.

XIII. The comparative degree governs the genitive, when ἤ, than, is omitted.

XIV. Partitives and words placed partitively, comparatives, superlatives, interrogatives, and some numerals, govern the genitive plural; as, ἐν τῶν πλοίων, one of the ships.

XV. Εἰμί signifying possession, property, or duty, governs the genitive; as, τοῦ Κυρίου ἐσμέν, we belong to the Lord.

Γίνομαι governs the genitive under the same circumstances.

XVI. Some Adverbs of time, place, order, exception, and many others, govern the genitive.

XVII. PART RESPECTED. A noun denoting that *in respect to* or *on account of* which any thing exists, is put in the genitive; as, μακάριος τῆς τύχης, happy *in respect to* fortune.

XVIII. PRICE. The price of a thing is put in the genitive.

XIX. TIME. The time in a *part* of which, or *within* which any thing is done, is put in the genitive; as, ἀπεχώρησε νυκτός, he departed in the night; πολλοῦ αὐτοὺς οὐχ' ἑώρακα χρόνου, I have not seen them *within, or for* a long time.

XX. MATERIAL. The material of which any

thing consists, is put in the genitive; as, *βῆμα ξύλου*, a seat of wood.

Government of the Dative.

XXI. Any adjective may govern the dative, which has the sign *to* or *for* after it in English.

This rule includes adjectives of profit and disprofit, likeness and unlikeness, trust, advantage, obedience, clearness, property, faculty, attachment, equality, nearness, and their opposites. *Ὁ αὐτός the same*, governs the dative as adjectives of likeness do; as, *τῶν αὐτῶν ἐρῶ σοι* I love the same things with you.

XXII. *Εἶμι*, taken for *ἔχω*, *to have*, governs the dative; as, *ἔστί μοι χρήματα*, I have possessions.

Γίνεσθαι, and *ὑπάρχω* govern the dative under the same circumstances.

XXIII. Any verb may govern the dative, that has the sign *to* or *for* after it in English.

XXIV. TIME. The time *at* which any thing is done, is put in the dative; as, *τρίς ἐνίκησαν ταύτην τῇ ἡμέρᾳ*, they conquered three times this day.

XXV. MANNER, &c. The manner, instrument, means, and motive of an action, are put in the dative: as, *κρατεῖ μηχαναῖς*, he conquers by stratagems.

XXVI. EXCESS. Measure of excess is put in the dative; as, *ἐνιαυτῷ πρεσβύτερος*, older by a year.

Accusative.

XXVII. TIME *how long* is put in the accusative.

XXVIII. DISTANCE. The distance from one place to another is put in the accusative.

XXIX. SYNECDOCHE. Substantives are often put in the accusative by *synecdoche*, *κατά*, *διὰ*, &c. being understood; as, *σπουδαῖος τὸν τρόπον*, ingenious as to disposition.

XXX. Prepositions govern the genitive, dative and accusative.

XXXI. The vocative stands by itself or is governed by interjections.

XXXII. Derivative adverbs govern the case of their primitives.

DEFINITE ARTICLE.*

Sing. the.	Dual.	Plural. the.
N. ὁ, ἡ, τό, G. τοῦ, τῆς, τοῦ, D. τῷ, τῇ, τῷ, A. τόν, τήν, τό.	N. A. τῷ, τᾶ, τῷ, G. D. τοῖν, ταῖν, τοῖν,	N. οἱ, αἱ, τὰ, G. τῶν, τῶν, τῶν, D. τοῖς, ταῖς, τοῖς, A. τούς, τάς, τὰ.

When the noun is indefinite, it remains without the article, or is accompanied by the indefinite τις, τι, some one, as, *the* man, ὁ ἄνθρωπος; *a* man, ἄνθρωπος, or ἄνθρωπός τις.

When δε or γε is annexed to the article, it has the force of a demonstrative pronoun; as, ὁδε, ὅγε, *this*

PRONOUNS 'ΕΓΩ and ΣΥ.

Sing.	Dual.	Plural.
N. ἐγώ, I, G. ἐμοῦ, or μοῦ, of me, my D. ἐμοί, or μοί, to me, A. ἐμέ, or μέ, me,	N. A. νῶϊ, νῶ, G. D. νῶιν, νῶν,	N. ἡμεῖς, we, G. ἡμῶν, of us, our, D. ἡμῖν, to us, A. ἡμᾶς, us.
N. σύ, thou, G. σοῦ, of thee, thy, D. σοί, to thee, A. σέ, thee;	N. A. σφῶϊ, σφῶ, G. D. σφῶιν, σφῶν.	N. ὑμεῖς, ye or you, G. ὑμῶν, of you, your, D. ὑμῖν, to you, A. ὑμᾶς, you.

* Let the pupil decline each gender of the article by itself. The feminine ἡ will give (with a slight variation) the terminations of the first declension of nouns; the masculine ὁ and the neuter τό give the terminations of the second declension.

Indicative.

Sing.	Dual.	Plural.
Present, am.		
1. εἰμί, I am,		ἐσμέν, we are,
2. εἶς or εἷ, thou art	ἐστόν, ἐστόν,	ἐστέ, you are,
3. ἐστί (v,) he is ;		εἰσὶ (v,) they are.

Imperf. was.

1. ἦν, I was,		ἦμεν, we were,
2. ἦς, ἦσθα, thou wast,	ἦτον, ἦτην,	ἦτε, you were,
3. ἦ or ἦν, he was ;		ἦσαν, they were.

Second Imperf. (But little used.)

Ἦ-μην, ἦσο, ἦτο | ἦ-μεθον-σθον-σθην | ἦ-μεθα-σθε-ντο.

Fut. shall or will be.

1. ἔσομαι, I will be,	ἐσόμεθον. ἐσόμεθα,	we will be,
2. ἔσῃ, thou wilt be,	ἐσσεσθον, ἐσσεσθε,	you will be,
3. ἔσεται or ἔσται, he	ἔσσεσθον, ἔσονται,	they will be.
	will be ;	

*Imperative.***Present, be.**

2. ἴσθι or ἔσο, be thou,	ἔστων, ἔστε,	be ye or you,
3. ἔστω, let him be ;	ἔστων, ἔστωσαν	let them be.

*Subjunctive.***Pres. may be.**

1. ᾗ, I may be,		᾿μεν, we may be,
2. ᾗς, thou mayest be,	ᾗτον, ᾗτην,	ᾗτε, you may be,
3. ᾗ, he may be ;		ᾗσι, they may be.

Optative.

Pres. εἴην, εἴης, εἴη,	εἴητον, εἴητην,	εἴημεν, εἴητε, εἴησαν
Fut. ἐσοί-μην -ο -το,	-υσεθον-σθον, -σθην,	-μεθα -σθε -ντο.

Inf. Pres. εἶναι,	Fut. ἔσεσθαι,	Part. Pres. ὄν,
		Fut. ἐσόμενος.

As the verb *φημί* to say resembles *Εἰμί* in form, the Pres. and Imperf. are here given, to be committed to memory hereafter.

Pres. *φημί, φής, φησί,* | *φατόν, φατόν,* | *φαμέν, φατέ, φασί.*
 Imp. *ἔφην, ἔφης, ἔφη* | *ἔφατον, ἐφάτην,* | *ἔφαμεν, ἔφατε, ἔφασαν.*

NOUN.

There are three declensions of Greek nouns, corresponding to the three first in Latin.

The first has four terminations, α, η, ας, ης.

The second has two, ος, ων, which among the Attics become ως, ων.

The third has nine, α, ι, υ, ω, ν, ρ, σ, ξ, ψ.

General Rules of Declension.

1. The nominative, accusative, and vocative of the dual, and of neuters are alike; and, in the plural, end always in α.

2. The dative singular ends always in ι*.

3. The genitive plural ends in ων.

4. The vocative is always like the nominative in the plural, and usually in the singular.

The dative plural seems originally to have ended in ι, in all the declensions; and the genitive plural usually in εων, or αων.

Number.

There are three numbers, the singular which denotes one, the plural which denotes more than one, and the dual which denotes two or a pair.

*In the first and second declensions, the Iota is subscript.

FIRST DECLENSION.

Nouns of the first declension have four terminations, α, η, feminine; ας, ης, masculine.

Nouns ending in ρα, α pure,† and ᾱ contracted, have the genitive in ας, and the dative in α.

SINGULAR.

	life.	glory.	a shadow.	a steward.	a Persian.
N.	ζω-ῆ	δόξ-α	σκι-ᾶ	ταμί-ας	Πέρσ-ης
G.	ζω-ῆς	δόξ-ης	σκι-ᾶς	ταμί-ου	Πέρσ-ου
D.†	ζω-ῇ	δόξ-ῃ	σκι-ᾷ	ταμί-α	Πέρσ-ῃ
A.	ζω-ήν	δόξ-αν	σκι-ᾶν	ταμί-αν	Πέρσ-ην
V.	ζω-ή	δόξ-α	σκι-ᾶ	ταμί-α	Πέρσ-υς

DUAL.

N. A. V.	ζω-ᾶ	δόξ-α	σκι-ᾶ	ταμί-α	Πέρσ-α
G. D.	ζω-αῖν	δόξ-αιν	σκι-αῖν	ταμί-αιν	Πέρσ-αιν

PLURAL.

N.	ζω-αί	δόξ-αι	σκι-αί	ταμί-αι	Πέρσ-αι
G.	ζω-ῶν	δόξ-ῶν	σκι-ῶν	ταμί-ῶν	Πέρσ-ῶν
D.	ζω-αῖς	δόξ-αῖς	σκι-αῖς	ταμί-αῖς	Πέρσ-αῖς
A.	ζω-άς	δόξ-ας	σκι-άς	ταμί-ας	Πέρσ-ας
V.	ζω-αί	δόξ-αι	σκι-αί	ταμί-αι	Πέρσ-αι

† A vowel is called *pure*, when it is preceded by another vowel with which it does not form a diphthong; as the α in φιλία, σκιά.

‡ The dative singular is distinguished by having a *subscript* iota.

§ The vocative commonly ends in α; sometimes in η.

Vocabulary of the Lesson on the First Declension.

A.

αἰ, article from ὁ, ἡ, τό.
ἀλήθει-α, ας, f. *truth*.
ἁμαρτί-α, ας, f. *sin*.
ἀντι, prep. (gen.) *for*.
ἀπ' for ἀπό, prep. (gen.) *from*.
ἀρχ-ή, ῆς, f. *the beginning*.

B.

βασιλσί-α, ας, f. *a kingdom*.
βουλ-ή, ῆς, f. *will, counsel*.

Γ.

γῆ, γῆς, f. *earth, land*.

Δ.

δόξ-α, ας, f. *glory*.

E.

εἰμί, εἶ, ἐστί, ἐστίν,
ἐστέ, εἰσί. pres. of Εἰμί.
ἔσομαι, ἔσται, ἔσεσθε, ἔσονται,
fut. of εἰμί. see page 10.
εἰρήν-η, ῆς, f. *peace*.
εἰς. prep. (accus.) *for*.
ἐμοῦ, pronoun from ἐγώ. see
pronouns, page 9.
ἐν, prep. (dat.) *in*.
ἐναντίον. adv. (gen.) *before*.
ἐντολ-ή, ῆς, f. *a command*.
ἔτι, adv. *yet*.

Ζ.

ζω-ή, ῆς, f. *life*.

Η.

Ἡ. ἡ, article from ὁ, ἡ, τό.
Ἡλ-ας, ου, m. *Elias*.
ἡμέρ-α, ας, f. *a day*.
ἡμεν, ἡν, imper. from εἰμί.
ἡμῶν, gen. pl. from ἐγώ
ἡτ-τα, τας, f. *defeat*.

Θ.

θάλασ-σα, σης, f. *a sea*.

Κ.

καί, conj. *and*.
καρδί-α, ας, f. *the heart*.
κατά, prep. (accus.) *by*.
κραυγ-ή, ῆς, f. *a cry, shout*.

Μ.

μαθητ-ής, ου, m. *a disciple*.
μοῦ, μοί, pron. from ἐγώ.
μετ' for μετά, prep. (G.D.A.)
with.

Ο.

οἰκί-α, ας, f. *a house*.
οὐ or οὐκ, adv. *no, not*.

Π.

παρ' οι παρά. prep. (G.D.A.)
with.
περί. prep. (G.D.A.) *about,*
concerning.
Πέρσ-ης, ου, m. *a Persian*.
πηγ-ή, ῆς, f. *a fountain*.
πῶ, adv. *where*.
προφήτ-ης, ου, m. *a prophet*.
πύλ-η, ῆς, f. *a gate*.

Σ.

σύ, σοῦ, σοί, see pron. σύ.
σκην-ή, ῆς, f. *a tent*.
σωτηρί-α, ας, f. *salvation*.

Τ.

ταφ-ή, ῆς, f. *burial*.
τῆς, τῶν, ταῖς, see ὁ, ἡ, τό.

Υ.

ὁμεῖς, ὑμῶν, ὑμῖν, see pron. σύ.

Φ.

φων-ή, ῆς, f. *a voice*.

Ψ.

ψυχ-ή, ῆς, f. *life*.

Χ.

χαρ-ά, ας, f. *joy*.

LESSON.

Terminations in η.

Ἡ ζωή μου ἐστὶν ἀντὶ τῆς ζωῆς σου.

Παρά σοι ἐστὶ πηγὴ ζωῆς.

Ἡ γῆ ἐστὶν ἐναντίον ὑμῶν.

Ἔστε ἀπ' ἀρχῆς μετ' ἐμοῦ.

Ἡ βουλή σου ἐστὶ πηγὴ ζωῆς.

Ἔστι φωνὴ κραυγῆς ἐν ταῖς σκηναῖς.

Ἡ ψύχη μου ἐστὶ παρ' ὑμῶν.

Ἡ φωνὴ τῆς εἰρήνης ἦν ἐν τῇ γῇ.

Ἡμεν ἐν ἀρχῇ παρ' ὑμῶν.

Ἡ ταφή σου ἔσται ἐν εἰρήνῃ.

Ἡ φωνὴ τῆς εἰρήνης ἔσται ἐν ταῖς πύλαις σοῦ.

Terminations in α.

Ποῦ ἐστὶν ἡ δόξα μου ;

Ἔστιν οἰκία παρὰ θάλασσαν.

Ἔμεις ἐστε ἡ δόξα ἡμῶν καὶ χαρά.

Αἱ ἐντολαί σου εἰσὶ ἀλήθεια.

Οὐκ ἐστὶν εἰρήνη ἐν τῇ καρδίᾳ μου.

Ἔτι ἐστε ἐν ταῖς ἁμαρτίαις ὑμῶν.

Ἡ ἀλήθειά σου ἐστὶν ἐν τῇ καρδίᾳ μου.

Καὶ ἔσεσθέ μοι εἰς σωτηρίαν.

Ἐν ἀρχῇ τῆς βασιλείας σου ἔσται εἰρήνη.

Ἔσομαι ὑμῖν εἰς δόξαν καὶ σωτηρίαν.

Terminations in ης and ας.

Περὶ τῆς ἡττης τῶν Περσῶν κατὰ γῆν καὶ θάλασσαν.

Ἡλίας εἴ σύ ; οὐκ εἰμὶ. Ὁ προφήτης εἴ σύ ; οὐκ

Οἱ μαθηταί μου ἔσονται μετ' ἐμοῦ, ἐν τῇ ἡμέρᾳ τῆς δόξης μου.

SECOND DECLENSION.

The second declension has two terminations *ος* and *ον*; which are lengthened by the Attics into *ως* and *ων*.*

By contraction *οος*, *οον*, and *εος*, *εον*, become *οῦς*, *οῦν*.

Nouns in *ον*, *οῦν*, and *ων*, are neuter: those in *ος*, *οῦς*, and *ως*, are generally masculine, sometimes feminine or common.

SINGULAR.

	a word.	a work.	a voyage.	a bone.	a Jesus.
N.	λόγ-ος	ἔργ-ον	πλ-όος, οῦς*	ὀστ-έον, οῦν*	Ἰησ-οῦς
G.	λόγ-ου	ἔργ-ου	πλ-όου, οῦ	ὀστ-έου, οῦ	Ἰησ-οῦ
D.†	λόγ-ῳ	ἔργ-ῳ	πλ-έῳ, ῳ	ὀστ-έῳ, ῳ	Ἰησ-οῦ
A.	λόγ-ον	ἔργ-ον	πλ-όον, οῦν	ὀστ-έον, οῦν	Ἰησ-οῦν
V.	λόγ-ε	ἔργ-ον	πλ-όε, οῦ	ὀστ-έον, οῦν	Ἰησ-οῦ

DUAL.

N.A.V.	λόγ-ω	ἔργ-ω	πλ-έω, ῶ	ὀστ-έω, ῶ
G. D.	λόγ-οιν	ἔργ-οιν	πλ-όοιν, οῖν	ὀστ-έοιν, οῖν

PLURAL.

N.	λόγ-οι	ἔργ-α	πλ-όοι, οἱ	ὀστ-έα, ᾧ
G.	λόγ-ων	ἔργ-ων	πλ-όων, ῶν	ὀστ-έων, ῶν
D.	λόγ-οις	ἔργ-οις	πλ-όοις, οἷς	ὀστ-έοις, οἷς
A.	λόγ-ους	ἔργ-α	πλ-όους, οῦς	ὀστ-έα, ᾧ
V.	λόγ-οι	ἔργ-α	πλ-όοι, οἱ	ὀστ-έα, ᾧ

*Nouns in *οῦς* and *οῦν*, and those of the Attic form being less common, no examples of them are given in the reading lessons, and the latter are omitted above.

† The dative is distinguished by having the *subscript Iota*.

LESSON.

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ
θεὸς ἦν ὁ λόγος.

Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ.

Ἡμεῖς, ἀδελφοί, ἐπαγγελίας τέκνα ἐσμέν.

Ἡ φιλία τοῦ κόσμου, ἔχθρα τοῦ Θεοῦ ἐστίν.

Ὁ ὕπνος ἐστὶν ἀδελφὸς τοῦ θανάτου.

Ἡ ἀρετὴ ἐστὶ σύμμαχος τῶν ἔργων ἐν πολέμῳ.

Οὐκ ἔτι εἶ δοῦλος, ἀλλ' υἱός, εἰ δὲ υἱός, καὶ κληρονόμος Θεοῦ
διὰ Χριστοῦ.

Ὅπου ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδιά ὑμῶν.

Ὁ οἶκος μου, οἶκος προσευχῆς ἐστίν.

Τμῖν γάρ ἐστιν ἡ ἀπαγγελία, καὶ τοῖς τέκνοις ὑμῶν.

Παιδεία ἐν μὲν * ταῖς εὐτυχίαις κόσμος† ἐστίν, ἐν δὲ
ἀτυχίαις καταφυγή.

Ἀρχὴ μὲν φιλίας ἐστὶν ἔπαινος, ἔχθρας δὲ, λόγος.

Ὁ Θεὸς ἀγάπη ἐστίν. Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.

Ὁ πόλεμος οὐκ ἔστιν ἄνευ κινδύνων.

Ἐγὼ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ ζωή.

Ἐγὼ εἰμι ἡ θύρα τῶν προβιάτων.

Τὰ ὀφώνια τῆς ὑμαρτίας (ἐστὶ) θάνατος.

Οὐκ εἰμι ἀπίστος; οὐκ εἰμι ἐλεύθερος; οὐ τὸ ἔργον μου
ὑμεῖς ἐστε ἐν Κυρίῳ;

Ἐχθρὸς μὲν* ἔσται τῷ Θεῷ ὁ ἀδίκος, ὁ δὲ δίκαιος, φίλος.

* Μὲν and δέ, when opposed to each other, are rendered,
μὲν, on the one hand. δέ, on the other.

† Look for the second meaning of κόσμος.

ADJECTIVES AND PRONOUNS IN $\sigma\varsigma$ - η - $\sigma\nu$.

These follow the first declension of nouns in the feminine, and the second in the masculine and neuter.

Sing. (faithful)	Dual.	Plural.
N. $\pi\iota\sigma\tau$ -ός, ἡ, όν,	N.A. V. $\pi\iota\sigma\tau$ -ώ, ά, ώ	N. $\pi\iota\sigma\tau$ -οί, αί, ά
G. $\pi\iota\sigma\tau$ -ού, ἡς, ού		G. $\pi\iota\sigma\tau$ -ών, ών, ών
D. $\pi\iota\sigma\tau$ -ῶ, ἡ, ῶ		D. $\pi\iota\sigma\tau$ -οῖς, αῖς, οῖς
A. $\pi\iota\sigma\tau$ -όν, ἡν, όν		A. $\pi\iota\sigma\tau$ -ούς, άς, ά
V. $\pi\iota\sigma\tau$ -έ, ἡ, όν		V. $\pi\iota\sigma\tau$ -οί, αί, ά.

Adjectives in $\sigma\varsigma$ pure and $\rho\sigma$, have the feminine in α , as, $\alpha\acute{\xi}\iota$ -ος, α , $\sigma\nu$; $\mu\alpha\chi\rho$ -ός, ά, όν. To this rule there are a few exceptions.

Sing. (worthy)	Dual.	Plural.
N. $\alpha\acute{\xi}\iota$ -ος, α , $\sigma\nu$,	N. A. V. $\alpha\acute{\xi}\iota$ -ω, α , ω	N. $\alpha\acute{\xi}\iota$ -οι, αι, α
G. $\alpha\acute{\xi}\iota$ -ου, $\alpha\varsigma$, $\sigma\nu$		G. $\alpha\acute{\xi}\iota$ -ων, ών, ών
D. $\alpha\acute{\xi}\iota$ -ω, α , ω		D. $\alpha\acute{\xi}\iota$ -οις, αις, οῖς
A. $\alpha\acute{\xi}\iota$ -ον, $\alpha\nu$, $\sigma\nu$		A. $\alpha\acute{\xi}\iota$ -ους, $\alpha\varsigma$, α
V. $\alpha\acute{\xi}\iota$ -ε, α , $\sigma\nu$.		V. $\alpha\acute{\xi}\iota$ -οι, αι, α .

1. Some adjectives of this form are contracted; as, $\chi\rho\upsilon\sigma$ -ος, -ους, $\chi\rho\upsilon\sigma$ -ση, -ῃ, $\chi\rho\upsilon\sigma$ -ον, -οῦν, &c. $\alpha\pi\lambda$ -ός, -ους, $\alpha\pi\lambda$ -ή, -ῃ, $\alpha\pi\lambda$ -όν, -οῦν. See second declension, page 15.

2. Compounds in $\sigma\varsigma$, and many others, have but two terminations; as, δ , η $\alpha\theta\acute{\alpha}\nu\alpha\tau\omicron\varsigma$, $\tau\epsilon$ $\alpha\theta\acute{\alpha}\nu\alpha\tau\omicron\nu$.

LESSON ON ADJECTIVES IN *ος*.

Φίλος πιστός ἐστὶν ἄξιος ἐπαίνου.

Πόνος ἐστὶν ἀναγκαῖος οὐ μόνον ἡμῖν ἀλλὰ καὶ ὑμῖν.

Μακάριοι (ἐστέ) οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

Πηγή, καὶ ῥίζα καλοκάγαθίας ἐστὶν ἡ παιδεία ἀγαθή.

Ὁ νόμος τοῦ Κυρίου (ἐστίν) ἄμωμος, ἡ μαρτυρία τοῦ Κυρίου (ἐστὶ) πιστή.

Ὁ ὀφθαλμός σου πονηρὸς ἐστίν, ὅτι ἐγὼ ἀγαθὸς εἰμι;

Ὁ Θεός (ἐστι) χρηστὸς δίκαιος καὶ ἰσχυρός.

Ὁ καιρὸς ὃ ἐμὸς οὐκ ἔστιν ἀρεστὴν, ὃ δὲ καιρὸς ὃ ὑμέτερος πάντοτε ἐστὶν ἔτοιμος.

Ὁ βίος τῶν δικαίων ἐστὶ μακάριος.

Φθόνος ἐστὶ λύπη ἐπ' ἄλλοις ἀγαθοῖς.

Φίλοι εἰσὶν οἱ ἀληθινοὶ θησαυροὶ ἐν τοῖς κακοῖς.

Τὰ ἔργα τοῦ Δαυὶδ εἰσὶ θαυμαστά.

Ὁ πλοῦτός ἐστι θνητός, ἡ δόξα ἀθάνατος.

Ὁ ζυγός μου χρηστός (ἐστι) καὶ τὸ φορτίον μου ἐλαφρόν ἐστι.

Πόση ἐστὶν ἡ ὥρα; ἐστὶν ὥρα τρίτη τῆς ἡμέρας.

Τὰ ἀδύνατα παρὰ ἀνθρώποις, δύνατά ἐστι παρὰ Θεῶν.

Ὁ νόμος (ἐστίν) ἅγιος, καὶ ἡ ἐντολὴ ἁγία, καὶ δικαία.

Ὁ Θεὸς ἀπειράτος ἐστὶ κακῶν.

Ὁ λόγος οὗτος ἀλήθειά ἐστι.

Ἡ ἡμέρα, ἁγία ἐστὶ τῷ Κυρίῳ Θεῷ ὑμῶν.

Ἡ σωτηρία τῶν δικαίων ἐστὶ παρὰ Κυρίου.

Οἱ ὀφθαλμοὶ σου εἰσὶ ἐπὶ τοὺς πιστοὺς τῆς γῆς.

Ἡ βασιλεία σου ἔσται βασιλεία αἰώνιος.

ADJECTIVES AND PRONOUNS IN $\alpha\varsigma\text{-}\eta\text{-}\omicron$.

Four adjectives, viz. ἄλλος, τοιοῦτος, τηλικούτος, and τοσοῦτος, and four pronouns, viz. ὅς, αὐτός, ἐκεῖνος and οὗτος, have the neuter of the nominative singular in $\omicron$.

* Ἄλλος, another.

Singular.	Dual.	Plural.
N. ἄλλ-ος, η, $\omicron$		N. ἄλλ-αι, αι, α
G. ἄλλ-ου, ης, ου	N. A. ἄλλ-ω, α, ω	G. ἄλλ-ων, ων, ων
D. ἄλλ-ω, η, ω	G. D. ἄλλ-οιν, αιν, οιν	D. ἄλλ-οις, αἰς, οἰς
A. ἄλλ-ον, ην, $\omicron$.		A. ἄλλ-ούς, ας, α.

So likewise αὐτός, he, himself; ἐκεῖνος, that one, he; ὅς, who.

Ἐμαυτοῦ, of myself; σεαυτοῦ, of thyself; ἑαυτοῦ, of himself; and genitive plural ἀλλήλων, of one another, are declined in the same manner. Ἐαυτοῦ is often contracted into αὐτοῦ, and σεαυτοῦ into σαυτοῦ.

Οὗτος, this one, is compounded of δ and αὐτός, and is thus declined.

SINGULAR.		
N οὗτος	αὐτη	τούτο
G. τούτου	ταύτης	τούτου
D. τούτῳ	ταύτῃ	τούτῳ
A. τούτον	ταύτην	τούτο.
DUAL.		
N. A. τούτῳ	ταῦτα	τούτῳ
G. D. τούτοις	ταύταις	τούτοις
PLURAL.		
N. οὗτοι	αὗται	ταῦτα
G. τούτων	τούτων	τούτων
D. τούτοις	ταύταις	τούτοις
A. τούτους	ταύτας	ταῦτα

In the same manner are declined, τοιοῦτος, τηλικούτος, and τοσοῦτος.

Ταῦτα, in the nominative and accusative plural, must be carefully distinguished from ταῦτά, the same, which is formed by uniting τα and αὐτά.

LESSON ON ADJECTIVES AND PRONOUNS IN ος-η-ο.

Μετὰ τὸν θάνατον ἡμῶν ἐστὶ πρὸς ἡμᾶς ἄλλος βίος.

Ἐξεῖνος ἐστὶ κλέπτης καὶ ληστής.

Αὐτὸς χρηστός ἐστιν ἐπὶ ἀχαρίστους καὶ πονηρούς.

Μακάριός (ἐστιν) ὁ δοῦλος ἐκείνος.

Ἔσομαι αὐτῶν Θεός, καὶ αὐτοὶ ἔσονται μοι λαός.

Ἡ ἀρετὴ καθ' ἑαυτήν ἐστὶ καλὴ.

Ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστιν.

Οὗτος γὰρ ἐστὶν ὁ νέμος καὶ οἱ προφῆται.

Ἡ βασιλεία ἡ ἐμὴ οὐκ ἐστὶν ἐκ τοῦ κόσμου τούτου.

Οὗτός ἐστιν ὁ ἀληθινός Θεός καὶ ἡ ζωὴ αἰώνιος.

Αὕτη ἡ ἀσθένεια οὐκ ἐστὶ πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ.

Ἡ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ Θεῷ ἐστίν.

Οὐκ ἐστὶ μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ ὁ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.

Ἐκ τῶν τοιοούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

Πέτρος καὶ οἱ ἄλλοι μαθηταὶ ἤσαν σὺν αὐτῷ.

Ἰδε ἀληθῶς Ἰσραηλῆτης, ἐν ᾧ ὁ λόγος οὐκ ἐστὶ.

Καὶ ἐστε ἐν αὐτῷ, ὅς ἐστι ἡ κεφαλὴ τῆς ἐκουσίας.

*Exercises in turning English into Greek.*

Ἀπὸ, ἀπρί, ἐκ, and πρό, govern the genitive.

Ἐν and σὺν govern the dative only.

Εἰς governs the accusative only.

'Η ἐπιστολὴ Προκῆ εἰς ἡ ἀδελφῆ.	The epistle of Proca to her sister.
'Η βουλὴ ἡ ἀδελφῆ ἐγὼ προ ἡ εἰρήνῃ.	The counsel of my sister be- fore the peace.
'Εν ἀρχῇ ἡ βασιλεία ὁ Περσῆς.	In the beginning of the king- dom of the Persians.
'Εν ἡ ἡμέρα ὁ Ἡρωδῆς.	In the days of Herod.
'Η ὥδῃ ἡ Μοῦσα καὶ ὁ Ἑρμῆς.	The songs of the Muses and of Hermes.
'Εγὼ εἰμι ὁ ἄρτος ἡ ζωῇ.	I am the bread of life.
Σὺ εἰμι ὁ υἱὸς ὁ Θεός.	Thou art the Son of God.
'Η ἀληθεῖα οὐκ εἰμι ἐν σὺ.*	The truth is not in you.
'Εγὼ εἰμι τέκνον Θεός.	We are children of God.
Σὺ εἰμι υἱὸς ὁ προφητῆς.	Ye are sons of the prophets.
'Ο ἄνθρωπος εἰμι θνητός.	Men are mortal.
'Ωρα εἰμι ὥς δεκάτος.	The hour was about the tenth.
Οὐ εἰμι ἐκεῖ.	We were not there.
Εἰμι δούλος ἡ ἁμαρτία.	Ye are servants of sin.
Εἰμι ἐκ ὁ Φαρισαῖος.	They were of the Pharisees.
Οὐκ εἰμι ὥς ὁ ὑποκριτῆς εἰμι.	Thou shalt not be as the hy- pocrites are.
Εἰμι χαρὰ σὺ.*	There shall be joy to you.
'Οπου ἐγὼ εἰμι ἐκεῖ καὶ εἰμι σὺ.	Where I am there also shall ye be.
Εἰμι λιμός καὶ λοιμός ἐν ἐκεῖνος ἡ ἡμέρα.	There shall be famines and pestilences in those days.
Νεῦρον καὶ ὀστέων εἰμι ἀλογός.	Nerves and bones are with- out reason.
'Ανθρώπος ἀγαθός εἰμι Θεός φίλος.	Good men are friends to God.
Το ἔργον αὐτός πονηρός εἰμι, το δε ἀδελφός, δίκαιος.	His works were evil, but those of his brother righteous.
Νεανόρος εἰμι κυριός ἡ νησός.	Neander was lord of the island.

* Dative Plural.

Ἐν ἐκεῖνος ὁ τοπος.	In that place.
Ἐν οὗτος ἡ χωρα.	In this region.
Ἐν αὐτος ἡ πύλη.	In the very gate.
Οὗτος ὁ λογος εἰμι πιστος.	These words are faithful.
Συ εἰμι ἐκ οὗτος ὁ κοσμος.	Ye are of this world.
Θεος εἰμι ἐν ἐκεῖνος.	God was among them.
Μακαριος εἰμι οὗτος ὁ δουλος σου.	Blessed are these thy servants.
Οὗτος ἡ ζωη ἐν ὁ υἱος αὐτος εἰμι.	This life is in his son.
Ἐν αὐτος ζωη εἰμι.	In him was life.
Ἔργον δικαιος εἰμι πηγη ζωη.	The works of the righteous are a fountain of life.
Μακαριος εἰμι ὁ πτωχος, οτι υμειτερος εἰμι ἡ βασιλεια ὁ οὐρανους.*	Blessed are ye poor, for yours is the kingdom of heaven.
Οὗτος εἰμι ἡ μαρτυρια ὁ Ἰωαννης.	This is the witness of John.
Φιλος πιστος ἄξιος ἐπαινου εἰμι.	Faithful friends are worthy of praise.
Που εἰμι οὗτος ὁ κατηγορος σου;	Where are these thy accusers?
Ἡ ματυρια ὁ Κυριος εἰμι πιστος.	The testimony of the Lord is faithful.
Ἐγω εἰμι ἡ θυρα το προβατον.	I am the door of the sheep.
Συ εἰμι ἐνδοξος, ἐγω εἰμι ἀτιμος.	Ye are honored, we are dishonored.
Ἡ ἐντολη σου εἰμι ἅγιος, και δικαιος, και ἀγαθος.	Thy commandment is holy, just, and good.

THIRD DECLENSION.

The genitive has one syllable more than the nominative.

The terminations are nine, viz. α, ι, υ, ω, ν, ρ, σ, ξ, ψ.

* Genitive Plural.

The pronoun, *τις*, *who*, or *some one*, is varied according to this declension.

SINGULAR.

	a month.	hope.	a body.	who?
N.	ὁ, μῆν	ἡ, ἐλπ-ίς	τό, σῶμ-α	τίς, τί
G.	μην-ός	ἐλπί-δος	σῶμα-τος	τίν-ος
D.	μην-ί	ἐλπί-δι	σῶμα-τι	τί-νι
A.	μήν-α	ἐλπί-δα*	σῶμ-α	τίν-α, τί
V.	μήν	ἐλπ-ίς	σῶμ-α	

DUAL.

N. A. V.	μῆν-ε	ἐλπί-δε	σῶμα-τε	τίν-ε
G. D.	μην-οῖν	ἐλπί-δοιν	σώμα-τοιν	τίν-οιν

PLURAL.

N.	μῆν-ες	ἐλπί-δες	σῶμα-τα	τίν-ες, τίν-α
G.	μην-ῶν	ἐλπί-δων	σώμα-των	τίν-ων
D.	μησ-ί	ἐλπί-σι	σῶμα-σι	τίσ-ι
A.	μῆν-ας	ἐλπί-δας	σῶμα-τα	τίν-ας, τίνα.
V.	μῆν-ες	ἐλπί-δες	σῶμα-τα	

πατήρ, μήτηρ, γαστήρ, θυγάτηρ, and ἀνήρ, are contracted.

Sing.	Dual.	Plural.
N. πατ-ήρ	N. A. V.	N. πατ-έρες
G. πατ-έρος, ρός	πατ-έρε, ρε	G. πατ-έρων
D. πατ-έρι, ρί	G. D.	D. πατ-ράσι
A. πατ-έρα	πατ-έροιν, ροῖν	A. πατ-έρας
V. πάτ-ερ		V. πατ-έρες
Sing.	Dual.	Plural.
N. Ἀνήρ	N. A. V.	N. ἀν-έρες, ὄρες
G. ἀν-έρος, ὄρος	ἀν-έρε, ὄρε	G. ἀν-εῶν, ὄρῶν
D. ἀν-έρι, ὄρι	G. D.	D. ἀν-δράσι
A. ἀν-έρα, ὄρα	ἀν-εροῖν, ὄροῖν	A. ἀν-έρας, ὄρας
V. ἄν-ερ		V. ἀν-έρες, ὄρες

* Nouns in *ίς*, *ύς*, *αύς*, and *ούς*, whose genitive is in *ος* pure, have commonly the accusative singular in *ν*, as N. βότρυς, A. βετρυν; βοῦς, βοός, A. βοῦν; ἰχθύς, A. ἰχθύν.

LESSON ON THE THIRD DECLENSION.

Ὁ μὴν οὗτος ἔσται ὑμῖν ἀρχὴ μηνῶν.

Σὺ εἴ ἡ ἐλπὶς μου εἰς τὸν αἰῶνα.¹

Καὶ ἡ χεὶρ τοῦ Θεοῦ ἦν ἐπ' αὐτοῖς.

Ὁ θρονὸς αὐτοῦ (ἐστὶ) φλὸξ πυρός.²

Τὸ σῶμα ὑμῶν ἐστὶ ναὸς τοῦ ἁγίου πνεύματος.³

Οὐκ ἔστι προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι⁴ αὐτοῦ.

Ἵμεῖς ἐστέ τὸ ἄλᾳς τῆς γῆς, καὶ τὸ φῶς τοῦ κόσμου.

Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλὸς.

Ὁ δειλὸς, τῆς πατρίδος⁴ προδότης ἐστί.

Οἱ δὲ γίγαντες⁵ ἦσαν ἐπὶ τῆς γῆς, ἐν ταῖς ἡμεραῖς ἐκείναις.

Γυναῖκες⁶ τινες ἦσαν ἐν Καρίᾳ, Ἐσπερίδες ὀνόματι.

Ἐσσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

Τίνος (ἐστὶν) ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;

Ἀνὴρ δέ τις ἦν ἐν Καισαρείᾳ ὀνόματι Κορνῆλιος.

Ἐσομαι ὑμῖν εἰς πατέρα,⁷ καὶ ὑμεῖς ἔσσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας.⁸

Τίς ἐστὶν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;

Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου γεωργός ἐστι.

Ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες⁹ καὶ μέλι ἄγριον.

Ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά.

Καὶ ποιμένες¹⁰ ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ σὺν τοῖς προβάτοις αὐτῶν.

(1) From αἰών. (2) πῦρ. (3) πνεῦμα. (4) πατρίς.
(5) γίγας. (6) γυνή. (7) πατήρ. (8) θυγάτηρ. (9)
ἀκρίς. (10) ποιμήν.

ATTIC GENITIVE.

Many nouns in *ις*, *ι*, *υς*, *ους*, have the genitive in *εως*, and the nominative plural in *εις*, after the Attic Dialect.

Sing.	Dual.	Plural.
N. <i>κρίσ-ις</i> (a trial.)	N. A. V.	N. <i>κρίσ-εις</i>
G. <i>κρίσ-εως</i>	<i>κρίσ-εε</i>	G. <i>κρίσ-έων</i>
D. <i>κρίσ-ει</i>		D. <i>κρίσ-εσι</i>
A. <i>κρίσ-ιν</i>	G. D.	A. <i>κρίσ-εις</i>
V. <i>κρίσ-ι</i>	<i>κρίσ-έων</i>	V. <i>κρίσ-εις</i>

Sing.	Dual.	Plural.
N. <i>βασιλ-εύς</i> (a king.)	N. A. V.	N. <i>βασιλ-εῖς</i>
G. <i>βασιλ-έως</i>	<i>βασιλ-εε</i>	G. <i>βασιλ-έων</i>
D. <i>βασιλ-εῖ</i>		D. <i>βασιλ-εῦσι</i>
A. <i>βασιλ-έα</i>	G. D.	A. <i>βασιλ-έας</i> or <i>εῖς</i>
V. <i>βασιλ-εῦ</i>	<i>βασιλ-έων</i>	V. <i>βασιλ-εῖς</i>

CONTRACTS.

Some nouns of the third declension are contracted. Those in *ος* are neuter; those in *ης* feminine, except names of men.

Sing.	Dual.	Plural.
N. <i>τριήρ-ης</i> (a galley.)	N. A. V.	N. <i>τριήρ-εες, εις</i>
G. <i>τριήρ-εος, ους</i>	<i>τριήρ-εε, η</i>	G. <i>τριήρ-έων, ὦν</i>
D. <i>τριήρ-εῖ, ει</i>		D. <i>τριήρ-εσι</i>
A. <i>τριήρ-εα, η</i>	G. D.	A. <i>τριήρ-εας, εις</i>
V. <i>τριήρ-εε</i>	<i>τριήρ-έων, οῖν</i>	V. <i>τριήρ-εες, εις</i>

Sing.	Dual.	Plural.
N. <i>τείχ-ος</i> (a wall.)	N. A. V.	N. <i>τείχ-εα, η</i>
G. <i>τείχ-εος, ους</i>	<i>τείχ-εε, η</i>	G. <i>τείχ-έων, ὦν</i>
D. <i>τείχ-εῖ, ει</i>		D. <i>τείχ-εσι</i>
A. <i>τείχ-ος</i>	G. D.	A. <i>τείχ-εα, η</i>
V. <i>τείχ-ος</i>	<i>τείχ-έων, οῖν</i>	V. <i>τείχ-εα, η</i>

The contractions in *ως* and *ω*, and those in *ας* being of rare occurrence, are here omitted.

LESSON ON THE ATTIC GENITIVE AND CONTRACTS.

Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου.

Ὁ θάνατός ἐστι διάλυσις τῆς ψυχῆς καὶ τοῦ σώματος.¹

Ἡ φύσις ἄνθου μαθήσεως² ἐστὶ τυφλὸν (χρῆμα.)

Ἡ πίστις χωρὶς ἔργων νεκρά ἐστίν.

Οὗ γὰρ οὐκ ἐστὶ νόμος, οὐδὲ παρὰ βασις (ἐστίν.)

Ὁ ἀήρ ἐστίν ὑγρὸς καὶ θερμὸς κατὰ τὴν ἐαυτοῦ φύσιν.

Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινήπεως.³

Τίς ἐστὶν οὗτος ὁ βασιλεὺς τῆς δοξῆς;

Καθὼς ὁ λαὸς ἐστίν, οὕτως ὁ ἱερεὺς (ἐστίν.)

Ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ.⁴

CONTRACTS.

Τίς οὗτός ἐστι; Σωκράτης, ὃς ἄξιός ἐστι ταύτης τῆς τιμῆς.

Ἡ Μανδάνη, Ἀστυάγου⁵ ἦν θυγάτηρ.

Ἦσαν πάντες τριήρεις ἐν τῇ λιμένι ἐκείνῃ.

Καὶ τὸ ὕδωρ ἦν τεῦχος⁶ ἐκ δεξιῶν καὶ τεῦχος⁷ ἐξ εὐωνύμων.

Τοῦτό ἐστι σκότος καὶ οὐ φῶς.

Ὁ οἶκος τοῦ Θεοῦ (ἔσται) ἐπ' ἄκρου τῶν ὀρέων.⁸

Αὕτη ὑμῶν ἐστὶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους.⁹

Μέλη¹⁰ ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς¹¹ αὐτοῦ.

Ἡ κτεῆσις τῶν φίλων ἐστὶν οὐδαμῶς σὺν βίᾳ, ἀλλὰ μᾶλλον
σὺν εὐεργεσίᾳ.

Τοῦτο τὸ πεδῖον ἐστὶ τοῦ βασιλέως.

Τοῦτό ἐστὶν ὄνειδος ἀθάνατον αὐτοῖς.

Ἦσαν γίγαντες¹² μέγεθός¹³ καὶ δυνάμει¹⁴ σώματων.

Ἰσχὺς καὶ τεῦχος καὶ ὄπλον σοφοῦ ἐστὶ φρόνησις.

(1) σῶμα. (2) μαθήσις. (3) σινηπι. (4) ἀρχιερεὺς.
(5) Ἀστυάγης. (6) ὄρεος. (7) σκότος. (8) μέλος. (9) σὰρξ.
(10) γίγας. (11) μέγεθος. (12) δύναμις

Adjectives of three endings in the third Declension.

In the feminine these follow the first declension.

Sing.			Sing.		
M.	F.	N.	M.	F.	N.
N. εἷς	μία	ἓν (one.)	N. οὐδεὶς	οὐδεμία	οὐδέν (no one)
G. ἑνός	μιας	ἐνός	G. οὐδενός	οὐδεμιας	οὐδενός
D. ἐνί	μιαῖ	ἐνί	D. οὐδενί	οὐδεμιαῖ	οὐδενί
A. ἓνα	μίαν	ἓν.	A. οὐδένα	οὐδεμίαν	οὐδέν.
Sing. (all.)			Dual.		
M.	F.	N.	M.	F.	N.
N. π-ᾶς, ᾶσα, ᾶν,			N. A. V. π-άντε, ᾶσα, ᾶντε	N. π-άντε, ᾶσαι, ᾶντα	
G. π-αντός, ᾶσης, αντός			G. D. π-άντων, ᾶσαι, ᾶντων	G. π-άντων, ᾶσαι, ᾶντων	
D. π-αντί, ᾶση, αντί				D. π-ᾶσι, ᾶσαι, ᾶσι	
A. π-άντα, ᾶσαν, ᾶν				A. π-άντας, ᾶσας, ᾶντα	
V. π-ᾶς, ᾶσα, ᾶν				V. π-άντες, ᾶσαι, ᾶντα	
Sing. (short)			Dual.		
M.	F.	N.	M.	F.	N.
N. βραχ-ύς, εἷα -ύ			N. A. V. βραχ-έες, εἷα, εἷαι	N. βραχ-έες, εἷς, εἷαι -έα	
G. βραχ-έος, εἷας -έος			G. D. βραχ-έων, εἷαι, εἷων	G. βραχ-έων, εἷων, εἷων	
D. βραχ-εῖ, εἷ, εἷα -εῖ-εἷ				D. βραχ-έσι, εἷαις -έσι	
A. βραχ-ύν, εἷαν -ύ				A. βραχ-έας, εἷς, εἷας -έα	
V. βραχ-ύ, εἷα -ύ				V. βραχ-έες, εἷς, εἷαι -έα	

Others of this form being less common, are here omitted. Μηδεὶς is declined like οὐδεὶς.

Πολύς and μέγας borrow the feminine and the plural from the obsolete πολλός and μέγας.

Sing. (much)			Dual.		
M.	F.	N.	M.	F.	N.
N. πολ-ύς, -λή -ύ			N. A. V. πολ-ῶ, -ᾶ -ῶ	N. πολλ-οί, -αί -ᾶ	
G. πολλ-οῦ, -ῆς -οῦ			G. D. πολ-ῶν, -ᾶν	G. πολλ-ῶν, -ᾶν -ῶν	
D. πολλ-ῷ, -ῇ -ῷ				D. πολλ-οῖς, -αῖς -οῖς	
A. πολ-ύν, -λήν -ύ				A. πολλ-οὺς, -ᾶς -ᾶ	
V. πολ-ύ, -λή -ύ				V. πολλ-οί, -αί -ᾶ	
Sing. (great.)			Dual.		
M.	F.	N.	M.	F.	N.
N. μεγ-ας, -άλη -α			N. A. V. μεγ-άλ-ω, -α -ω	N. μεγ-άλ-οι, -αι -α	
G. μεγ-άλ-ου, -ῆς -ου			G. D. μεγ-άλ-ων, -ᾶν	G. μεγ-άλ-ων, -ᾶν -ων	
D. μεγ-άλ-ῳ, -ῇ -ῳ				D. μεγ-άλ-οις, -αῖς -οῖς	
A. μεγ-αν, -άλην -α				A. μεγ-άλ-ους, -ᾶς -α	
V. μεγ-α, -άλη -α				V. μεγ-άλ-οι, -αι -α	

Lesson on Adjectives of three endings in the third declension.

Εἷς ἐστὶ Θεός καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ.

Οὐδεὶς (ἐστὶν) ἀγαθός, εἰ μὴ εἷς, ὁ Θεός.

Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία.

Ὁ Θεός φῶς ἐστὶ· καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.

Πᾶς ἀγαθός ἐστὶ μακάριος, καὶ πᾶς κακός ἄθλιος.

Πᾶν δὲ οὐκ ἐκ πίστεως, ἁμαρτία ἐστὶν.

Αἱ ὁδοὶ αὐτῆς (εἰσὶ) ὁδοὶ καλαί, καὶ πᾶσαι αἱ τρίβοι αὐτῆς ἐν εἰρήνῃ.

Καὶ ὁ φόβος ὑμῶν ἔσται ἐπὶ πᾶσι τοῖς θηρίοις τῆς γῆς, καὶ ἐπὶ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ ἐπὶ πάντα τοὺς ἰχθύας¹ τῆς θαλάσσης.

Βραχύς (ἐστὶν) ὁ βίος, ἡ δὲ τέχνη μακρά.

Ἡ καρδία σου οὐκ ἔστιν εὐθεῖα² ἐνώπιον τοῦ Θεοῦ.

Αἱ ἐντολαὶ αὐτοῦ βραβεῖαι³ οὐκ εἰσὶν.

Δίκαιος εἶ, Κύριε, καὶ εὐθεῖς² αἱ κρίσεις σου.

Βραχεῖα³ (ἐστὶ) τέρψις ἡδονῆς κακῆς.

Καὶ ἡ γῆ (ἐστὶ) πλατεῖα⁴ ἐναντίον ὑμῶν.

Βραβεῖα³ (ἐστὶν) ἡ δουλεία ἐπὶ τὸν λαὸν τοῦτον.

Ἐν τῇ οἰκίᾳ τοῦ Πατρὸς μου μοναὶ πολλαὶ εἰσὶν.

Ἡ πόλις (ἐστὶ) πλατεῖα⁴ καὶ μεγάλη, καὶ ὁ λαὸς ὀλίγος ἐν αὐτῇ.

Ἦσαν ἔθνη πολλὰ καὶ βασιλεῖς μεγάλοι ἐν τῇ γῇ.

Τὸ ἔλεός σου (ἐστὶ) μέγα ἐπ' ἐμέ.

Ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία.

Λαός ἐστί μοι πολὺς ἐν τῇ πόλει ταύτῃ.

- (1) ἰχθύς. (2) εὐθύς. (3) βραχύς. (4) πλατύς.
(5) βαρύς.

Terminations of Participles.

2d Future Active.

Sing.

- N. τυπ-ῶν, οὔσα, οὖν
 G. τυπ-οῦντος, ἑσθης, οὖντος
 D. τυπ-οῦντι, ἑσθι, οὖντι
 A. τυπ-οῦντα, οὔσαν, οὖν
 V. τυπ-ῶν, οὔσα, οὖν.

Dual.

- N. A. V. τυπ-οὔντε, ἑστα, οὔντε
 G. D. τυπ-έντιον, ἑσαιν, ἑντιον.

Plural.

- N. τυπ-οὔντες, οὔσαι, ἑντα
 G. τυπ-οὔντων, οὔσων, ἑντων
 D. τυπ-οὔσι, οὔσαις, οὔσι
 A. τυπ-οὔντας, οὔσας, οὔντα
 V. τυπ-οὔντες, οὔσαι, οὔντα.

Pres. 1st Future, and 2d Aorist Active.

Sing.

- N. τύπῃ-ων, οὔσα, ον
 G. τύπῃ-οντος, οὔσης, οντος
 D. τύπῃ-οντι, οὔσῃ, οντι
 A. τύπῃ-οντα, οὔσαν, ον
 V. τύπῃ-ων, οὔσα, ον

Dual.

- N. A. V. τύπῃ-οντε, οὔσαι, οντε
 G. D. τυπῃ-όντων, οὔσαιν, ὄντων

Plural.

- N. τύπῃ-οντες, οὔσαι, οντα
 G. τυπῃ-όντων, οὔσων, ὄντων
 D. τύπῃ-ουσι, οὔσαις, οὔσι
 A. τύπῃ-οντας, οὔσας, οντα
 V. τύπῃ-οντες, οὔσαι, οντα.

Perfect Active and Middle. 1st and 2d Aorist Pass. and 2d Conj. of Verbs in μι.

Sing.

- N. τετυφ-ῶς, υῖα, ὅς
 G. τετυφ-ῆτος, υῖας, ὅτος
 D. τετυφ-ῆτι, υῖα, ὅτι
 A. τετυφ-ῆτα, υῖαν, ὅς
 V. τετυφ-ῶς, υῖα, ὅς.

Dual.

- N. A. V. τετυφ-ῆτε, υῖα, ὅτε
 G. D. τετυφ-ῆτιον, υῖαιν, ὀτιον.

Plural.

- N. τετυφ-ῆτες, υῖαι, ὅτα
 G. τετυφ-ῆτων, υῖων, ὀτων
 D. τετυφ-ῆσι, υῖαις, ὀσι
 A. τετυφ-ῆτας, υῖας, ὀτα
 V. τετυφ-ῆτες, υῖαι, ὀτα.

Sing.

- N. τυφθ-εῖς, εἰσα, ἐν
 G. τυφθ-έντος, εἰσθης, ἐντος
 D. τυφθ-έντι, εἰσθι, ἐντι
 A. τυφθ-έντα, εἰσαν, ἐν
 V. τυφθ-εῖς, εἰσα, ἐν.

Dual.

- N. A. V. τυφθ-έντε, εἰσα, ἐντε
 G. D. τυφθ-έντιον, εἰσαιν, ἐντιον.

Plural.

- N. τυφθ-έντες, εἰσαι, ἐντα
 G. τυφθ-έντων, εἰσων, ἐντων
 D. τυφθ-ῆσι, εἰσαις, εἰσι
 A. τυφθ-έντας, εἰσας, ἐντα
 V. τυφθ-έντες, εἰσαι, ἐντα.

Conjugation of Verbs in μι.

Sing.		Sing.	
N.	διδ-ούς, οὔσα, ὄν	N.	ζευγν-ύς, ὕσα, ὖν
G.	διδ-όντος, οὔσης, ὄντος	G.	ζευγν-ύντος, ὕσης, ὖντος
D.	διδ-όντι, οὔσῃ, ὄντι	D.	ζευγν-ύντι, ὕσῃ, ὖντι
A.	διδ-όντα, οὔσαν, ὄν	A.	ζευγν-ύντα, ὕσαν, ὖν
V.	διδ-ούς, οὔσα, ὄν.	V.	ζευγν-ύς, ὕσα, ὖν.
Dual.		Dual.	
N. A. V.	διδ-όντις, οὔσαι, ὄντις	N. A. V.	ζευγν-ύντις, ὕσαι, ὖντις
G. D.	διδ-όντων, οὔσαν, ὄντων.	G. D.	ζευγν-ύντων, ὕσαν, ὖντων.
Plural.		Plural.	
N.	διδ-όντες, οὔσαι, ὄντα	N.	ζευγν-ύντες, ὕσαι, ὖντα
G.	διδ-όντων, οὔσων, ὄντων	G.	ζευγν-ύντων, ὕσων, ὖντων
D.	διδ-οῦσι, οὔσαις, οὔσι	D.	ζευγν-ύσι, ὕσαις, ὖσι
A.	διδ-όντας, οὔσας, ὄντα	A.	ζευγν-ύντας, ὕσας, ὖντα
V.	διδ-όντες, οὔσαι, ὄντα.	V.	ζευγν-ύντες, ὕσαι, ὖντα.

Perfect Middle Ionic.

Sing.		Plural.	
N.	ἔσθ-ώς, ᾤσα, ᾤς	N.	ἔσθ ᾤτες, ᾤσαι, ᾤτα,
G.	ἔσθ-ᾤτος, ᾤσης, ᾤτος	G.	ἔσθ ᾤτων, ᾤσων, ᾤτων,
D.	ἔσθ-ᾤσι, ᾤσῃ, ᾤσι	D.	ἔσθ ᾤσι, ᾤσαις, ᾤσι,
A.	ἔσθ-ᾤτα, ᾤσαν, ᾤς	A.	ἔσθ ᾤτας, ᾤσας, ᾤτα,
V.	ἔσθ-ώς, ᾤσα, ᾤς.	V.	ἔσθ ᾤτες, ᾤσαι, ᾤτα.
Dual.			
N. A. V.	ἔσθ ᾤτες, ᾤσαι, ᾤς		
G. D.	ἔσθ ᾤτων, ᾤσαν, ᾤτων.		

These Participles should not be committed to memory, until the pupil has need of them in the lesson on participles in Part Second.

Adjectives of two endings in the third Declension.

Plural.		Plural.	
M. & F. N.		M. & F. N	
N. τρεῖς, τρία (three.)		N. τέσσαρες, τέσσαρα (four.)	
G. τριῶν		G. τεσσάρων	
D. τρισί		D. τέσσαρσι	
A. τρεῖς, τρία,		A. τέσσαρας, τέσσαρα.	

Sing.		Dual.	Plural.	
M. & F. N.		M. F. & N.	M. & F. N.	
N. ἀληθ—ής, ἐς (true.)		N. A. V.	N. ἀληθ—έες-εῖς, ἐα-ῆ	
G. ἀληθ—έος, οὔς		αληθ—έε, ῆ	G. ἀληθ—έων ὦν	
D. ἀληθ—έι, εῖ			D. ἀληθ—έσι	
A. ἀληθ—έα-ῆ, ἐς		G. D.	A. ἀληθ—έας-εῖς, ἐα-ῆ	
V. ἀληθές		αληθ—έοιν, οῖν	V. ἀληθ—έες-εῖς, ἐα-ῆ	

Sing.		Dual.	Plural.	
M. & F. N.		M. F. & N.	M. & F. N.	
N. ἄφρ—ων, ον (foolish.)		N. A. V.	N. ἄφρ-ονες, ονα	
G. ἄφρ-ονος		ἄφρ—ονε	G. ἄφρ-όνων	
D. ἄφρ—ονι			D. ἄφρ-οσι	
A. ἄφρ—ονα, ον		G. D.	A. ἄφρ ονας, ονα	
V. ἄφρ—ον		ἄφρ-όνοιν	V. ἄφρ-ονες, ονα	

Comparatives in *ων* are declined like *ἄφρων*, except that in some instances the terminations in *ονα* are contracted into *ω*; as, *μείζω* for *μείζονα* and those in *ονες* and *ονας* into *ους*; as, *μείζους* for *μείζονες*.

The remaining adjectives of this form being less common, are here omitted.

Lesson on Adjectives of two endings in the third Declension.

Ὡςπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας
καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ
τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

Ἐν ἐκείνῃ τῇ χώρᾳ ἦσαν πόλεις τέσσαρες.

Ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστι.

Ἡ λίμνη ἐστὶ μεγάλη, καὶ βαθεῖα, καὶ πλήρης ἰχθύων.

Οὗτος ἀληθής ἐστι, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

Δόξα καὶ παλουτός ἄνευ συνέσεως¹ οὐκ εἰσὶ ἀσφαλῆ²
κτῆματα.³

Αἱ ἑδοί· τῶν ἀσεβῶν⁴ εἰσὶ σκοτειναί.

Δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστίν.

Οὗτος ὁ λαὸς ἀπειθής ἐστι.

Ὁδὸς εὐσεβοῦς⁵ εὐθεΐα ἐστίν.

Αὕτη ἦν πλήρης ἀγαθῶν ἔργων.

Τίς ἀφρων (ἐστὶ) λύπη τῇ μητρί.

Ἡ καρδία ἀφρόνων ἐστὶ ἐν οἰκίᾳ εὐφροσύνης.

Ἡ Σικελία (ἐστὶ) νῆσος εὐδαίμων.

Αἱ πόλεις ταυτῆς τῆς χώρας εἰσὶ εὐδαίμονες καὶ μεγάλας.

Πᾶσα ἡ γῆ ἐστὶ πλήρης τῆς δόξης αὐτοῦ.

Αἱ χεῖρες ὑμῶν, αἵματος πλήρεις εἰσὶ.

Καρδίαι τῶν ἀφρόνων οὐκ ἀσφαλεῖς² εἰσὶ.

Αἱ χεῖρες αὐτοῦ ἦσαν ἀσθενεῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ.

-
- (1) σύνεσις. (2) ἀσφαλής. (3) κτῆμα. (4) ἀσεβής.
(5) εὐσεβής.

COMPARISON OF ADJECTIVES.

Adjectives are regularly compared by adding **τερος** and **τατος** to the positive; as, **ἀπλοῦς** (simple) **ἀπλούστερος**, **ἀπλούστατος**.

1. *ος* drops *ς*; as *δίκαιος* (just) *δικαιοτέρως, δικαιοτάτος*; and if the penult is short changes *ο* into *ω*; as, *σοφός* (wise) *σοφώτερος, σοφώτατος*.

Sometimes a letter is dropped ; as, φίλος, φίλτερος, φίλτατος, for φιλώτερος, φιλώτατος.

2. εις is changed into εις ; as, χαρίεις (pleasant) χαριέστερος, χαριέστατος.

3. ας, ης, and υς add τερως and τας to the neuter; ας, μέλας, μέλαν, (black) μελάνις, μελάντατος; ἀσθενής, ἀσθενές, (weak) ἀσθενέστερος, ἀσθενέστατος; πρεσβυς, πρεσβυ, (old) πρεσβύτερος, πρεσβύτατος.

4. In *ων* and *ην* the addition is made to the nominative plural; as, *σώφρων*, (wise) *σώφρονες*, *σώφρονέστερος*, *σώφρονέστατος*: *τέρην* (tender) *τέρνες*, *τέρνέστερος*, *τέρνέστατος*.

5. ξ turns *ss* of the nominative plural into *ιστερος*, *ισταρος*: as, ἄρπαξ (rapacious) ἄρπαγες; ἀρπαγίστερος, ἀρπαγιστάρος.

A few dissyllables in υς have, besides the regular comparison, another in ιων; as, γλυκίς (sweet) γλυκίων, γλυκίστος.

The termination *ων* is sometimes changed with the preceding consonant into *-σων*, and by the Attics into *-των*; as, *ἐλαχύς* (small) $\left\{ \begin{array}{ll} \text{ἐλάσσων,} & \text{ἐλαχίστος.} \\ \text{ἤσσω,} & \text{ἥριστος,} \end{array} \right.$ from obsolete *ἥκως*.

A few adjectives in *ος* derived from substantives, have, besides their regular comparison, another in *ων* and *ιστος*, from the original substantive; as,

καλῆς, fair, (from κάλλος) καλλίων κάλλιστος.

ἐχθρός, hostile, (from ἔχθος) ἐχθίων, ἐχθιστος.

Some are more irregular.

πολύς (much) πλείων (more) πλείστος (most)

μέγας (great) μείζων (greater) μέγιστος (greatest)

πρό prep. (before) πρότερος (early) πρώτος (first)

ὑψί. adv. (high) ὑψιστος (highest)

good.

better.

best.

ἀγαθός

{ ἀμείνων;

{ ἀρείων,

ἄριστος, from Ἄρης, Mars.

ἀγαθός

{ κρείσσων

{ κρείττων,

κράτιστος, from κράτος strength.

ἀγαθός,

βελτίων

βέλτιστος.

κακός (bad)

κακίων (worse)

κάκιστος, (worst)

κακός (bad)

χείρων,

χείριστος, from χέρη.

Lesson on the Comparison of Adjectives.

Σὺ εἶ δικαιοτέρος ἐμοῦ.

Οὗτοι οἱ νόμοι εἰς δίκαιο λόγοι πάντων.

Ὁ διδάσκαλος σοφώτερός ἐστι τοῦ μαθητοῦ.

Ἡ μέλιττα, πάντων τῶν λοιπῶν ζώων ἐστὶ σοφώτατη.

Δόξα ἐστὶ ἀσθενὲς ἄγκυρα, πλοῦτος ἀσθενεστέρα.

Ἡ μὲν δύναμις (ἐστὶν) ἐν νωτέροις, ἡ δὲ φρόνησις ἐν πρεσβυτέροις ἐστίν.

Πρεσβύτερον (χρήμα) τῶν ἀπάντων ἐστὶ Θεός.

Οὐδὲν γλύκιόν ἐστι τῆς παλίδος.

Οὐδὲν ἐστὶν ἔχθιον κακῆς βουλῆς.

Ἡ καλλιότης ὁδὸς πρὸς εὐδαιμονίαν ἐστὶν ἡ ἀρετή.

Ὁ πιστός ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ πιστός ἐστίν.

Μετ' ἡμῶν εἰσι πλείονες ἢ μετ' αὐτοῦ.

Οἱ πλεῖστοι ἀνθρώποι εἰσι κακοί.

Οὐκ ἐστὶ δούλος μείζων τοῦ Κυρίου αὐτοῦ.

Αἱ μέγισται τῆς Ἑλλάδος πόλεις ἦσαν Ἡ Σπάρτη καὶ αἱ Ἀθῆναι.

Ῥώμυλος ἦν πρῶτος βασιλεὺς τῆς πόλεως Ῥώμης.

Οὔτοι οἱ ἀνθρώποι, δούλοι τοῦ Θεοῦ ὑψίστου εἰσίν.

Οἱ νόμοι ἀριστοί εἰσι δίκαιο λόγοι.

Οὐκ ἐστὶν οὐδὲν κρεῖσσον φίλου.

Ἡ Σικελία πασῶν τῶν νήσων κρατίστη ἐστίν.

Ὁ θάνατος κοινός ἐστὶ καὶ τοῖς χειρίστοις καὶ τοῖς βελτίστοις.

Πόλεμος ἐνδοξος, εἰρήνης αἰσχρᾶς (ἐστὶ) αἰρετώτερος.

Ἡ φρόνησις καὶ ἡ ὑγίεια ἦσαν ἀπὸ τὰ μέγιστα ἀγαθὰ τῶν ἀνθρώπων.

Promiscuous Examples.

Ἐν τοῖς νόμοις ἐστὶν ἡ σωτηρία τῆς πόλεως.

Οὐκ ἐστὶν οὐδὲν κρεῖσσον ἢ φίλος σαφής.

Βεβαιόταται μὲν φιλαίαι εἰσὶ γονεῦσι πρὸς παῖδας, καὶ παυσὶν
πρὸς γονέας, καὶ ἀδελφοῖς πρὸς ἀδελφούς, καὶ γυναῖξι πρὸς
ἄνδρας, καὶ ἑταίροις πρὸς ἑταίρους.

Ἡ μεγίστα τῶν ἐν ἀνδρώποσι νόσων ἐστὶν ἡ ἀναίδεια.

Ἡ σωφροσύνη ἐστὶν ἐγκράτεια ἡδονῶν καὶ ἐπιθυμιῶν.

Μῆκος γὰρ βίου καὶ ἔτη ζωῆς (εἰσι) ἐν τῇ δεξιᾷ αὐτῆς, ἐν δὲ
τῇ ἀριστερᾷ αὐτῆς πλοῦτος καὶ δόξα.

Οἱ δίκαιοι καὶ οἱ σοφοὶ καὶ ἐργασίαι αὐτῶν εἰσι ἐν χειρὶ τοῦ
Θεοῦ.

* Ἔργα χειρῶν αὐτοῦ (ἐστί) ἀλήθεια καὶ κρίσις.

Καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά.

Καὶ ἡμεῖς ἐσμεν μάρτυρες τῶν ῥημάτων τούτων.

* Ἀπαντες οἱ λέοντες εἰσιν ἄλκιμοι.

Αἱ ὁδοὶ αὐτῆς ὁδοὶ καλαί (εἰσι,) καὶ πᾶσαι αἱ τρίβοι ἐν εἰρήνῃ.

Γνωστὰ ἀπ' αἰῶνός ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ.

* Ὁ Θεὸς φῶς ἐστί, καὶ σκοτία ἐν αὐτῷ οὐκ ἐστὶν οὐδεμία.

* Ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκός, καὶ ἡ ἐπι-
θυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἐστὶν
ἐκ τοῦ Πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστίν.

Οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός
εἰς τὴν γενεάν τὴν ἑαυτῶν εἰσιν.

Κρεῖσσων γὰρ σοφία λίθων πολυτελῶν, πᾶν δὲ τίμιον οὐκ ἄξιον
αὐτῆς ἐστίν.

Εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶ πρῶτοι οἱ ἔσονται
ἔσχατοι.

Οὗτοι οἱ ἄνθρωποι ἐχθροὶ τοῦ Θεοῦ εἰσιν.

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

Εἰ ἤμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν.

Οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν.

Ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστίν.

Τυραννὶς χρήμα μὲν σφαλερὸν, πολλὰ δὲ αὐτῆς ἐρασταὶ εἰσιν.

Ὡς ἀστέρες εἰσὶ τοῦ οὐρανοῦ κόσμος, οὕτως οἱ οἰκήτορες τὸ κλῆρος τῆς πόλεως.

Ὁ παλαιὸς οἶνος χρηστότερός ἐστι.

Θησαυρὸς μέγας ἐστὶν ἀγαθὸς φίλος.

Οἱ ἀγαθοὶ ἄνδρες θεῶν εἰκόνες εἰσιν.

Δίκαιαι καὶ ἀληθιναὶ (εἰσι) αἱ ὁδοὶ σου, ὦ βασιλεῦ τῶν ἀγίων.

Ὁ Θεὸς ἀληθὴς ἐστὶν ἐν τε ἔργῳ καὶ ἐν λόγῳ.

Ἡ διαθήκη μου μετὰ σοῦ (ἐστὶ) καὶ ἔση πατήρ πληθους ἐθνῶν.

Οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ ἀλλ' ἐν δυνάμει.

Καὶ ἔσονται πάντες διδασκοὶ τοῦ Θεοῦ.

Οὐδεὶς ἄδικος ἔσται μοι φίλος.

Ὁ κύων πρὸς τὰς θήρας ἐστὶ χρήσιμος καὶ πρὸς τὴν φυλακὴν.

Ἡ ψυχὴ πλεῖον ἐστὶ τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος.

Ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, μεῖζων αὐτοῦ ἐστίν.

Τὸ μήκος καὶ τὸ πλάτος καὶ τὸ ὕψος τῆς πόλεως ἴσα ἐστίν.

Ἀρετῆς οὐδὲν χρήμα σεμνότερον, οὐδὲ βεβαιότερον ἐστίν.

Αἱ κατήσεις τῆς ἀρετῆς μόναι βέβαιαι εἰσιν.

Πασῶν τῶν ἀρετῶν ἡγεμὼν ἐστὶν ἡ εὐσέβεια.

Ἡ τυραννὶς ἀδικίας μήτηρ ἐστίν.

Ἡ φύσις ἀνευ μαθήσεως τυφλὸν (ἐστίν,) ἢ δὲ μαθήσις ἀνευ φύσεως ἑλλιπὲς.

Οὐκ ἔστιν οὐδὲν κρεῖσσον ἢ νόμοι πόλει.

Ὁ Παρνασσὸς μέγα καὶ σύσκιον ὄρος ἐστίν.

Οὐδὲν κτῆμα ἀρετῆς τιμιώτερόν ἐστιν.

Ἡ Βακτριανὴ χώρα εὐδαιμονεστάτη ἐστὶ καὶ εὐφορωτάτη.

Τύραννοι ἄπαντές (εἰσι) ἐχθροὶ ἐλευθέρια, καὶ νόμοις ἐναντίοι.

Πολὺ ἀπλουστερά καὶ εὐθύτερα παρ' ἡμῖν ἡ ὁδὸς ἐστίν.

Περσῶν μὲν πολὺ κάλλιστος ὁ ἐμὸς πατήρ (ἐστι.)

Μήδων μόντοι, οὗτος ὁ ἐμὸς πάππος κάλλιστος (ἐστι.)

Σοφία μόνη τῶν κτημάτων ἀθάνατός ἐστιν.

Κοινὰ (ἐστὶ) τὰ κτήματα τῶν φίλων.

Ὅσων κακῶν αἰτία (ἐστί) ἡ ἄγνοια τοῖς ἀνθρώποις.

Οὐδεὶς ἡμῶν ἐστὶ οὕτω δύσκολος (κατὰ) τὴν φύσιν.

Αἰρετώτερός (ἐστὶ) καλὸς θάνατος τοῦ αἰσχυροῦ βίου.

Αἴτιαι αἱ πόλεις ἀσθενέστεραί (εἰσι) τῆς ὑμετέρας.

Ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, μεῖζων αὐτῷ ἐστίν.

Οὐδὲν κτῆμα σοφίας τιμιώτερόν ἐστιν

Κατὰ τοῦτους τοὺς νόμους, καὶ ὑμῖν καὶ ἐμοὶ ἡ κρίσις ἐστίν.

Ὁ μὲν θερισμὸς πολὺς ἐστίν. οἱ δὲ ἐργάται ἐλίγοι.

Θνητὸς μὲν οὐδεὶς ἐστίν εὐδαιμόνων ἀνὴρ.

Ἀρετῇ, μένιστον τῶν θεῶν δῶρον. θεία ἐστὶ καὶ ἀθάνατος.

Σκύθαι, βάρβαρον τὸ ἔθνος, ἀνδρεῖοί εἰσι καὶ μάχμαιοι.

Εἶμι in the Imperative, Su' junctive and Optative.

Ἄγρυπνος ἔσο κατὰ νῦν, συγγενῆς γὰρ τοῦ ἀληθινῆς θανάτου ἔστιν οὗτος ὁ ὕπνος.

Θεοὶ ἡμῖν μάρτυρες ἔστωσαν.

Παῖς ὢν, κόσμος ἔσο· νεανίας, ἐγκρατὴς· ἀνὴρ, δίκαιος· καὶ πρεσβύτης, εὐλογος.

Φίλος ἔστω, οὐ μόνον γλώσσει, ἀλλὰ καὶ τῷ ἔργῳ.

Ὁ λύχνος τοῦ σώματος ἔστιν ὁ ὀφθαλμός· εἰς οὖν ὁ ὀφθαλμός σου ἀπλᾶς ἦ, ὅλον τὸ σῶμά σου φωτίζον ἔστω.

Ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ἦ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται· εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκοτὸς ἔστω, τὸ σκοτὸς πόσον;

Ἐὰν ᾖ φιλομαθής, ἔστω πολυμαθής.

Ἐὰν σώφρωνος ᾖ, τὰ πάντα εὐδαίμονες ἔσονται.

Ἐὰν σοφὸς ᾖ, πάντες σοὶ φίλοι ἔσονται· χρήσιμος γὰρ καὶ ἀγαθὸς ἔστω· εἰ δὲ μὴ, σοὶ οὐδεὶς φίλος ἔσται.

Νόμος ἦν πολλῶν λαῶν· Ἐὰν τις ἦ ὁ φονεὺς ἀνθρώπου, θάνατος ζημία ἔστω.

* Ἀρα τοῖς ἀνθρώποις φίλοι ἔσόμεθα, εἰς ὧμεν ἀνωφελεῖς;

Ὅταν ἐν τῷ κόσμῳ ᾖ, φῶς εἶμι τοῦ κόσμου.

Δύσμορφος καὶ ἀγαθὸς εἶην† μᾶλλον, ἢ καλὸς καὶ κακός.

Συνείην† αἰεὶ τοῖς σώφροσι καὶ τοῖς ἀγαθοῖς, καὶ μήποτε εἶη μοι συνουσία τῶν κακῶν.

* Ἰππάρχος, ὁ Πιισιστράτου παῖς, πρεσβύτερος ὢν τῶν (παιδῶν) Πιισιστράτου, σοφώτατος ἦν Ἀθηναίων.

Ὁ μὴ ὢν μετ' ἐμῶ, κατ' ἐμῶ ἔστω.

* Ἀρα ἔσόμεθα, shall we be. † I would wish to be.

‡ From σύνεμι, I would wish to associate,

Exercises in turning English into Greek.

'Ex governs the genitive, ἐν and σύν govern the dative.

THIRD DECLENSION.

Ἐν οὗτος ὁ μῆν.	In this month.
Ἐν ἡ πατρις (-ιδος) αὐτος.	In his country.
Ἐν ἡ χεὶρ (-ος) σύ.	In thy hand.
Ἐν ἐλπίς (-ιδος) ἡ ἐλευθερία.	In hope of freedom.
Ἐκ ἡ χεὶρ ὁ ἀνθρώπος.	From the hands of men.
Ἐν οὗτος ἡ νύξ (-κτος)	In this night.
Ἐν πνεῦμα (-τος) καὶ ἀληθεία.	In spirit and in truth.
Εἶμι ποιμὴν (-ενος) ἐκεῖ.	There were shepherds there.
Λεων (-οντιος) εἶμι ἀλκιμος.	Lions are strong.
Σὺ εἶμι ὁ μαρτυρ ἔγω.	Ye are my witnesses.
Τὸ σῶμα σὺ εἶμι ναὸς τοῦ ἁγίου Πνεύματος.	Your body is a temple of the holy Spirit.
Σὺ οὐκ εἶμι ἐν σαρκί (σαρκος) ἀλλ' ἐν πνεύματι.	Ye are not in the flesh but in the spirit.
Τίς εἶμι ἐκείνης ἡ γυναῖς	Who are these women?
Ὁ νόμος ἡ ἀληθεία εἶμι ἐν τοῦ στόμα αὐτοῦ.	The law of truth was in his mouth.
Ἐγὼ εἶμι μαρτυρ τοῦ ρήματος οὗτο.	We are witnesses of these words.

ATTIC GENITIVE.

Ἔργον χεὶρ αὐτοῦ εἶμι ἀληθεία καὶ κρίσις.	The works of his hands are truth and judgment.
Ἀληθινὸς καὶ δίκαιος εἶμι ἡ κρίσις σου.	True and right are thy judg- ments.
Ἐνοχὸς εἶμι ἡ κρίσις.	He is in danger of the judg- ment.
Ὁ νόμος οὐκ εἶμι ἐκ ἡ πίστις.	The law is not of faith.
Εἶμι τέκνον φύσις * ἔργον.	We were by nature children of wrath.

* Dative.

Exercises in turning English into Greek.

'Η χεὶρ ὁ Κύριος εἰμι ἐφ' σὺ* καὶ ἐπὶ ὁ βασιλεὺς. *	The hand of the Lord shall be upon you and upon your king.
Που εἰμι ὁ γονεὺς σὺ ;	Where are thy parents ?
Κρίτης εἰμι ἐν τῇ πόλει.	There was a judge in a cer- tain city.
Εἴμι γὰρ ἄλιεες.	For they were fishermen.
Εἴμι τῆς ὁ γραμματεὺς ἐκεῖ.	There were certain of the Scribes there.

CONTRACTS.

Τὸ σῶμα ἐγὼ μέλος χριστοῦ εἰμι.	Our bodies are members of Christ.
Οὐκ εἰμι (ἐκ) νυξ οὐδὲ σκοτος.	We are not of the night, or of darkness.
Οὐκ εἰμι ἐν σκοτος.	Ye are not in darkness.

ADJECTIVES OF THREE ENDINGS.

Σὺ καθάρους εἰμι ἀλλὰ οὐ πας.	Ye are pure, but not all.
'Εν τῇ οἰκίᾳ ὁ Πατήρ ἐγὼ μόνη πολὺς εἰμι.	In my father's house are ma- ny mansions.
Εἴμι ἐκεῖ πολλοὺς γυναῖκες.	There were there many wo- men.
Πας ἡ ὁδὸς σὺ ἀληθεῖα εἰμι.	All thy ways are truth.
Μεγάλος εἰμι ἡ δόξα Θεοῦ.	Great is the glory of God.
Εἴμι πᾶς ἐκφοβός.	They were all afraid.
Πολλοὺς χήρα εἰμι.	There were many widows.
Πολλοὺς εἰμι κλητός, ὀλίγους δὲ ἐκλεκτός,	Many are called, but few chosen.
Πας ἄνθρωπος ἡ κεφαλὴ χριστοῦ εἰμι.	Christ is the head of all men.
Μεγάλος εἰμι ἡ πίστις σὺ.	Great is thy faith.
'Εγὼ πᾶς εἰμι φθνητός.	To us all there is a mortal nature.

*Accusative.

Exercises in turning English into Greek.

PROMISCUOUS.

Τίς εἰμι ὁ λογος οὗτος;	What are these words?
Και εἰμι ἐν ἡ συναγωγῇ αὐτός, ἀνθρώπος ἐν πνεύμα ἀκαθάρ- τος.	And there was in their syna- gogue a man with an un- clean spirit.
Οὐκ εἰμι ἐν το στόμα ἀλήθεια.	There is not truth in their mouth.
Ἐγὼ οὐκ εἰμι ὑπο νομος,* ἀλλ' ὑπο χάρις.	We are not under law, but under grace.
Νύξ* καὶ ἡμέρα* ἐν το ὄρος καὶ ἐν μνημα εἰμι.	Night and day he was in the mountains and in the tombs.
Εἰμι δε δυνατος ἐν λογος καὶ ἐν ἔργον.	He was powerful in word and deed.
Και εἰμι πας διδαχλος ὁ Θεος.	And they shall all be taught of God.
Πολεμος εἰμι δεινος.	Wars are dangerous.
Ὁ πολεμος εἰμι δεινος.	The wars are dangerous.

*Genitive.

PART SECOND.

GOVERNMENT OF VERBS.

Introductory Remarks.

THE object denoted by a noun, may be considered either as *distinct* and *independent*, and is then put in the nominative; or as *combined with*, and *related to*, other objects, and is then put in one of the oblique cases. The relations denoted by the oblique cases may all be reduced to two general heads.

I. Those which arise from the *nature* of the object considered in itself—*relation of the genitive*, including a part of the Latin ablative.

II. Those which result from the *action* of some other object—*relation of the accusative and dative*.

In the latter case, an agent directs its action upon some object, and this may be the *immediate* one; as, *διδόναι ἑμαυτόν*, to give myself; or the *remote* one; as, *διδόναι ἑμαυτὸν τῇ πατρίδι*, to give myself *to* or *for* the state; *βοηθεῖν τῇ πατρίδι*, to aid, i. e. give aid *to* my country. The immediate object receives the direct action of the verb; and commonly, though not always, experiences some change of state from the action: It is put in the accusative. The remote object is not strictly *acted upon* by the verb at all. It is merely an object *towards* which the action is directed; in which the consequences or effects of the action are shown, or *for* the advantage or disadvantage of which the action takes place: It is put in the dative. Thus *πιστεύειν αὐτοῖς*, is, to trust them; *πιστεύειν ἑαυτὸν αὐτοῖς*; is, to trust himself *to* them. Proceeding then, from the active relation, the natural order of the cases is, *accusative, dative, genitive*.

Accusative.

XXXIII. Verbs signifying actively govern the accusative ; as, γινῶθι σεαυτόν, know thyself.

Neuter verbs govern the accusative of a noun whose signification is similar to their own ; as, πόλεμον πολεμήσῃν, to wage war. Some other neuter verbs govern the accusative,

Two Accusatives.

XXXIV. Verbs of asking and teaching, clothing and concealing, doing well or ill, and some others, govern two accusatives, the one of the person and the other of the thing ; as, χρὴ αἰτεῖν τοὺς θεοὺς ἀγαθὰ, we ought to ask good things from the Gods.

Dative.

The government of the remote object in the dative, as already explained, may be reduced to three general heads.

XXXV. Any verb may govern the dative of the remote object *towards* which the action is directed ; as, ἑπείθε μοι, follow me ; πίστευσόν μοι, believe me.

Under this rule are included verbs, which denote to order, exhort, admonish, threaten, reprove, envy, accuse, please, assent to, trust, obey, yield to, injure, help, and others of the same kind.

XXXVI. Verbs which express the idea of *approach* or *contact*, govern the dative.

This rule includes all verbs whose action cannot be performed without *approaching* the object ; as, to fight, associate, meet, pray to, adore, fawn, vie, be attentive to, and many others ; as, μὴ ἐπέθιζε τοῖς γονεῦσι, do not contend with parents.

XXXVII. Any verb may govern the dative, which has the sign *to* or *for* after it in English ; as, *πᾶς ἀνὴρ αὐτῷ ποιεῖ*, every man labors for himself.

XXXVIII. Verbs compounded with *ἐν*, *ἐκ*, *παρά*, *πρός*, *σύν*, *ὑπό*, *ἀντί*, or *ὁμᾶ*, may govern the dative.

Some of the verbs which properly govern the dative, sometimes take an accusative.

Accusative and Dative.

XXXIX. Any active verb may govern the accusative and dative, when, together with the object of the action, we express the person or thing *in relation* to which the action is exerted ; as, *διδόναι ἑαυτὸν τῇ πόλει*, to give himself to the state.

Genitive.

The genitive expresses the *essential* or *immediate connection* of objects in their own nature.

I. Relation of cause. The *cause* of any thing, or that *on account of*, *with regard to*, or *in respect of*, which any thing takes place, is put in the genitive—*genitive of the cause*.

II. Relation of supplement. There are certain ideas which necessarily *imply* others. Thus, the idea of a *part* implies a whole, the idea of *property* or *duty* implies some one to whom they belong. So, a statement may imply a certain idea, and be *incomplete* without it. These *supplementary* ideas are put in the genitive. *Part* of a thing may also be referred to in distinction from the whole, and then the noun is put in the genitive, to mark this reference*—*genitive of the supplement*.

III. Dissolution of essential connection. The connection of things may be conceived of, not only as *subsisting*,

* See this subject more fully explained, in Goodrich's Greek Grammar, page 123.

but as *ceasing* to exist. In this case, the genitive of the supplement is used, to express the object, *from* which the dissolution or separation takes place.

Genitive of the Cause.

XL. That *on account of*, or *with respect to* which the action of the verb is exerted, is put in the genitive; as, τοῦ πένθος ἐκλείπω σε, I pity you on account of your suffering.

XLI. Verbs signifying an *affection* of the mind govern the genitive.

Under these are included verbs signifying to desire, care for, take care of, neglect, make light of, despise, spare, recollect, and some others; which are followed by a genitive of the object, *with respect to* which the emotion exists; as, ὁ θεὸς τῶν φρονιζέειν, to take care of strangers.

XLII. Verbs of *sense* govern the genitive, except those of sight, which govern the accusative; as, Σωκράτους ἤκουσα, I heard from Socrates; αἰσθάνεσθαι κραυγῆς, to hear a cry.

A few verbs of this class govern the accusative.

Genitive of the Supplement.

XLIII. When the action of a verb refers not to the whole of a thing, but only to a *part*, that *part* is put in the genitive; as, κρατεῖν λύκον τῶν ὠτίων, to take a wolf by the ears; τῆς γῆς ἔτεμον, they laid waste a *part* of the country.

XLIV. Verbs of taking or giving *part* in a thing, govern the genitive.

This rule includes verbs signifying, to partake, to enjoy, to aim at, to impart, to aid, to try or attempt, and the like; as, πίνειν οἶνον, they drink wine.

XLV. Verbs containing the idea of a *superlative*, govern the genitive.*

Such are verbs denoting to excel, rule, take lead, &c.; as, πρωτεύειν, ἀριστεύειν, κρατιστεύειν, to be first or most excellent; ἄρχειν, βασιλεύειν, to rule; ἡγεῖσθαι, to lead; κράλειν, περιγίγνισθαι, to become master of; ἡτῶσθαι, ἐλαττοῦμαι, to be overcome, to be inferior; διαφέρειν, to surpass; as, Οἱ Ἕλληνες ἐκράτησαν τῶν βαρβάρων, the Greeks overpowered the Barbarians.

XLVI. Verbs of plenty or want govern the genitive;† as, ἐνδεδῆσθαι τινος, to be in want of something.

XLVII. Verbs of accusing, speaking falsely, acquitting, and others which pertain to judicial proceedings, govern the genitive, of the *person* or the *thing*, and sometimes both;† as, διώκω σε φόνου, I accuse you of murder.

Dissolution of essential connection.

XLVIII. Verbs denoting departure or separation, govern the genitive.

This rule includes verbs of freeing, desisting, erring, depriving, emptying, ceasing, being released, &c.; as, ἐλευθέρως τὴν πόλιν φόβου, he delivered the city from fear. In all such cases *the genitive of the supplement* points out the object *from* which the separation took place.

*This and the preceding rule may be thus explained. As partitives and superlatives govern the genitive of the *wholes* to which they refer, so partitive and superlative verbs, govern the genitive of the *wholes* to which they refer.

†These two rules may be thus explained. When a verb contains no complete idea in itself, the noun which is added to supply the sense, is put in the genitive—i. e. the verb is followed by the *genitive of the supplement*.

Passive.

XLIX. The *agent* or *doer* is commonly put in the genitive after passive verbs, with the prepositions ὑπὸ, πρὸς &c.; as, μὴ νικῶ ὑπὸ κακῶν, be not overcome of evil.

The noun is sometimes put in the dative; as, πεποιήμαι μοι, it was done by me.

L. When a verb in the active voice governs two cases, in the passive it retains the latter case; as, κατηγορούμαι κλοπῆς, I am accused of theft.

Impersonal Verbs.

LI. Impersonal verbs govern the dative; as, ἔδοξεν αὐτῷ, it appeared to him.

1. χρῆ more commonly governs the accusative.

2. Δεῖ and some others govern a dative of the person and a genitive of the thing.

Infinitive..

LII. The infinitive with or without an article is used as a noun in any case.

LIII. One verb governs another in the infinitive.

LIV. The infinitive mood has the accusative before it, (*when its subject or agent is different from that of the preceding verb;*) as, τῖ βροτοὺς φρονεῖν λέγουσι; why do they say that mortals are wise?†

† When the *subject* or *agent* of the infinitive is the same with that of the preceding verb, it is put in the same case; as, ἔφη αὐτὸς εἶναι στρατηγός, he said that he was General.

LVI. The infinitive mood is often governed by adjectives or nouns: as, ἄξιον θαυμάζεσθαι, worthy to be admired.

LVII. The infinitive is often used for the other moods.

Participle.

LVIII. Participles govern the case of their own verbs.

LIX. Participles are often used as nouns; as, ὁ ἀκούων, he that heareth.

Case absolute.

LX. A substantive and participle are put in the genitive, when their case depends on no other word; as, Θεοῦ δίδόντος, οὐδὲν ἰσχύει φθόνος, when God gives, envy avails nothing

Government of Prepositions.

I. Ἀπό, ἀντί, ἐκ (ἐξ) and πρό, govern the genitive only.

Ἐν and σύν, the dative.

Εἰς (εἰς) the accusative.

Διά, the genitive and accusative.

Ἀμφί, ἀνά, ἐπί, κατὰ, μέγα, περί, παρὰ, πρός, (Att. ὡς,) ὑπέρ, ὑπό, govern the genitive, dative or accusative.

II. Prepositions in composition often govern the same case, as when they stand by themselves;

Ἐξῆλθε τῆς οἰκίας, he went out from the house.

VERBS.

The verb consists of three parts, the augment, the root, and the tense-form.

AUGMENT.

The augment is *syllabic*, when the verb begins with a consonant; and *temporal*, when it begins with a vowel.*

The syllabic augment is formed by prefixing *ε* to the augmented tenses; as, *ε-τιον*, *ε-τισα*, *ε-τεστικειν*.

The temporal augment is formed by changing the short vowel which begins a verb, into the corresponding long one.† Thus,

Initial vowels.

Unaug. short. *α-δω*, *ε-λευσω*, *ο-ριζω*, *ι-καζω*, *υ-βριζω*.

Aug. long. *η-δον*, *η-λευσον*, *ω-ριζον*, *ι-καζον*, *ο-βριζον*.

Initial diphthongs.

αυξανω, *ευωχεω*, *αιρω*, *οιχιζω*.

Augmented. *ηυξανον*, *ηυωχεον*, *ηιρον*, † *οιχιζον*. ‡

1. The diphthongs *αι* and *ου* and the long vowels *η* and *ω* are unchanged by the augment.

2. A number of verbs in *ε* take the augment in *αι*; as, *εχω*, *αι-χον*. So also *εαω*, *εισω*, *ειθιζω*, *ελισσω*, *ελκω*, *ελαυω*, *επω*, *ειποιμαι*, *εργαζομαι*, *ερω*, *ερωυζω*, *εσθιαω*.

* So called because the former adds a syllable to the verb, while the latter lengthens the quantity or time of the first syllable.

† See vowels page 2d. ‡ The *ι* of the diphthong subscript.

3. Attic reduplication. The Attics often repeat the first syllable of the verb before the augment ; as, *δι-ήκοα*.

4. A few verbs omit the temporal augment, and a few take the syllabic in its room. 'Οράω and ἀνολίγω take both ; as, *ἐ-ώ-παχα*.

5. The imperfect, pluperfect, and two aorists take the augment, but retain it only in the indicative mood.

Augment of the perfect. The perfect retains its augment throughout all the moods, and in the participle.

When the verb begins with a consonant, that consonant is *doubled* (reduplicatio) before the augment of the perfect ; as, *τ-ε-τίκα* from *τίω*, *λ-ε-λυκα* from *λύω*. To this the pluperfect prefixes an additional *ε* ; as, *ε-τε-τίκειν*.

1. In reduplication, a *rough* mute is changed into its corresponding *smooth* one ; as, *πε-φυκα* for *φε-φυκα* from *φύω*, *κε-χώρηκα* for *χε-χώρηκα* from *χωρέω*, *τέ-δυκα* for *δέ-δυκα* from *δύω*.*

2. When the verb begins with a double consonant or with two single consonants of which the second is not a liquid, or with *γν*, the first letter of the verb is not repeated ; as, *ἐ-ζήκα* not *ζε-ζήκα*.

3 The paulo-post future or third future follows the perfect in respect to the augment.

TENSE-FORM.

The tense-form is the termination which marks and distinguishes a tense.

Thus the *σω* in *τί-σω* is the tense-form of the first future.

* See Rule III, page 3d.

ROOT.

The root of a verb is that which remains, when the augment and tense-form are taken away.

Thus τ is the root of τ ί-σω, ξ -τι-σα, and $\lambda\sigma\gamma$ is the root of $\lambda\sigma\gamma$ -ω, $\xi\lambda\sigma\gamma$ -ον, &c.

Characteristic. The last letter of a root is called its characteristic.

Thus γ is the characteristic of $\lambda\sigma\gamma$ -ω.

Two-fold roots.

Many verbs have a *two-fold* root, i. e. an obsolete simple or short root, which was afterwards increased into the existing *long* one.

1. Verbs in -πτω. In these the τ is a strengthening addition. The true characteristic is generally π , more rarely one of the other Pi-mutes, β or ϕ ; as,

Long root,	$\tau\acute{\upsilon}\pi\tau\omega$	$\kappa\rho\acute{\upsilon}\pi\tau\omega$	$\rho\acute{\alpha}\pi\tau\omega$
Short root,	ΤΥΠΩ	ΚΡΥΒΩ	ΡΑΦΩ

2. Verbs in -σσω. In these the true characteristic is usually γ , more rarely one of the other kappa-mutes, κ or χ .

Long root,	$\pi\rho\acute{\alpha}\sigma\sigma\omega$	$\phi\rho\acute{\iota}\sigma\sigma\omega$	$\pi\tau\acute{\iota}\sigma\sigma\omega$
Short root,	ΠΡΑΓΩ	ΦΡΙΚΩ	ΠΤΥΧΩ

3. Verbs in -ζω. Most of these have their true characteristic in δ , some in γ , some in both, a few in $\gamma\gamma$.

Long root,	$\phi\rho\acute{\alpha}\zeta\omega$	$\delta\zeta\omega$	$\sigma\acute{\iota}\mu\acute{\omega}\zeta\omega$
Short root,	ΦΡΑΔΩ	ΟΔΩ	ΟΙΜΩΓΩ

4. Verbs in -λλω and -μνω. The true root is short; as, Present, $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$, Root, ΣΤΕΛΩ. Present, $\tau\acute{\epsilon}\mu\mu\omega$, Root, ΤΕΜΩ. So in $\phi\alpha\acute{\iota}\nu\omega$ the true root is $\phi\acute{\alpha}\nu\omega$, in $\sigma\pi\acute{\epsilon}\rho\omega$, $\sigma\pi\acute{\epsilon}\rho\omega$, &c. In all these verbs, the tenses except the present and imperfect, are formed from the short root. In other cases, the short root is confined to the second future and

second aorist. Thus, *φυγῶ*, *ἔφυγον* from the short root *φύγω*, while the other tenses are from the lengthened root *φύγω*.

CONJUGATION.

Those tenses from which the others are regularly formed, are the present, the first future, and the perfect active; and the perfect and first aorist passive.

These should therefore be mentioned in conjugating the verb.

The first future active has -σω for its tense-form; as, *τίσω*.

The perfect active has -α* or -χα for its tense-form, and takes its appropriate augment; as, *τέτιχα*†

The perfect passive has -μαι for its tense-form, and takes its appropriate augment; as, *τέτιμαι*.

The first aorist passive has -θην for its tense-form, and takes the common augment; as, *ἔτιθην*.

Some changes† occur in the union of the tense-form with the characteristic of the root, which will be more easily understood by dividing verbs into five classes.

*The regular tense-form of the perfect active is ᾱ (ha) i. e. α with a rough breathing. In some cases the rough breathing is strengthened into χ, which is only a stronger aspirate; as in *τέτιχα*; in others it unites with the preceding smooth mute and forms a rough one, by rule i, page 3; as, *λέ-λεχα* (*λέ-λεχ-ᾱ*) *τέτιχα* (*τέτιχ-ᾱ*).

†In order to understand these changes the pupil should now study the rules for the change of letters, page 3.

I. PURE VERBS.

Characteristic, a vowel or diphthong.

Pres.	Fut.	Perf. active.	Perf. pass.	1 Aorist pass.
τί-ω	τί-σω	τέ-τι-κα	τέ-τι-μαι	ἔ-τί-θην
λού-ω	λού-σω	λέ-λου-κα	λέ-λου-μαι	ἔ-λεύ-θην

Examples for practice; ἐσθίω, θεραπύω, κρούω, θύω, δακρύω, λύω, φύω, κωλύω, βουλεύω.

1. Verbs in αω, εω, and ωω, generally lengthen the characteristic.*

τι-μά-ω. τι-μή-σω, τε-τί-μη-κα, τε-τίμη-μαι, ἐ-τιμή-θην.

Examples for practice; δηλώω, φιλέω, ἀκολουθέω, χρυσόω.

2. Some verbs introduce σ before the tense-form, in the perfect and first aorist passive.

ἀκού-ω ἀκού-σω ἤ-κου-κα ἤ-κου-σ-μαι ἤ-κού-σ-θην,

Examples for practice; ἐλκύω, χρίω, πρίω, πεύω, κελεύω, βύω.

II. TAU-VERBS.

Characteristic, one of the tau-mutes. (τ, δ, θ,) or ζ.

These drop the tau-mute and ζ in the future (Rule III. page 4,) and other tenses, and insert σ in the perfect and first aorist passive; as,

Pres.	1 Fut.	Perf. act.	Perf. pass.	1 Aorist pass.
ἀνύτ-ω	ἀνύ-σω	ἦ-νυ-κα	ἦ-νυ-σ-μαι	ἦ-νύ-σ-θην
ἄδ-ω	ἄσ-ω	ἦ-κα	ἦ-σ-μαι	ἦ-σ-θην
πείθ-ω	πείσ-ω	πέ-πει-κα	πέ-πει-σ-μαι	ἐ-πεί-σ-θην
φράζ-ω	φρά-σω	πέ-φρα-κα	πέ-φρα-σ-μαι	ἐ-φρά-σ-θην

Examples for practice: κλείδω, πέρθω, λήθω, ἀγοράζω, ἐγγίζω, σπείδω.

When the tau-mute is preceded by ν, both letters are dropped, and the preceding vowel is lengthened; as, σπένδω, σπείσω. Rule III. page 3.

Some verbs in ζ belong to the third class, and have their future in ξω; as, κράζω, κράξω. A few have the future in γξω; as, σαλπίζω, σαλπίγξω.

III. PI-VERBS.

*Characteristic, a pi-mute (π, β, φ.)**Tense-forms.*

Pres.	1 Fut.	Perf. act.	Perf. pass.	1 Aor. pass.
-ω.	-ψω.	-φα.	-μαι or -μμαι.	-θην.
τέρπ-ω	τέρ-ψω*	τέ-τερ-φα†	τέ-τερ-μαι	έ-τρέφθ-θην.
τρίβ-ω	τρί-ψω*	τέ-τρι-φα	τέ-τριμ-μαι†	έ-τρίφθ-θην.
γράφ-ω	γρά-ψω*	γέ-γρα-φα	γέ-γραμ-μαι†	έ-γράφ-θην.

Examples for practice ; τύπτω, κόπτω, κρύπτω, αλείφω, λείπω, βλίστω.

IV. KAPPA VERBS.

*Characteristic, a kappa-mute (κ, γ, χ) or σσ, ττ.**Tense-forms.*

Pres.	1 Fut.	Perf. act.	Perf. pass.	1 Aor. pass.
-ω	-ξω	-χα	-μαι	-χθην.
πλέκ-ω	πλέ-ξω*	πέ-πλε-χα†	πέ-πλεγ-μαι	έ-πλέχθ-θην.
λέγ-ω	λέ-ξω*	λέ-λε-χα†	λέ-λεγ-μαι	έ-λέχθ-θην.
βρέχ-ω	βρέ-ξω*	βέ-βρε-χα	βέ-βρεγ-μαι	έ-βρέχ-θην.

Examples for practice ; τάσσω, δήκω, πράσσω, φυλάσσω, φεύγω, άγω, τεύχω, άρχω.

*For τέρπ-σω, τρίβ-σω, γράφ-σω, πλέκ-σω, λέγ-σω, βρέχ-σω, by uniting the mute and σ into the double consonant. Rule IV. page 4.

†For τέ-τερ-π-α, πέ-πλε-κ-α, by uniting the mute with the rough breathing. Rule I. page 3.

‡ The mute, if preceded by a vowel, is changed into μ before -μαι, the kappa-mute into γ. Rule VI. page 4.

§ The smooth mute before, -θην is strengthened into the rough one ; as, έ-τρέφ-θην for έ-τρέπ-θην. Rule II. page 3.

V. LIQUID VERBS.

Tenses.

Future. Liquid verbs have properly no first future. The second future takes its place, and is formed by shortening the penult of the present.

Characteristic, one of the liquids, λ, μ, ν, ρ.

Tense-forms.

Pres.	2 Fut.	Perf. act.	Perf. pass.	1 Aorist pass.
-ω	-ῶ	-κα	-μαι	-θην.
κρίν-ω	κρίν-ῶ	κρί-κρι-κα	κρί-κρι-μαι	έ-κρι-θην.

In shortening the future, the latter of two vowel or consonants is dropped; as,

Pres. ἐγείρω 2 Fut. ἐγερῶ } drop- | σφάλλω, σφαλῶ } dropping
χαίρω χαρῶ } ping i. | τέμνω τεμῶ, } λ or ν.

Examples for practice; ἀγγέλλω, ἐγείρω, χαίρω, πάλλω.

Many verbs of this class are irregular in the perfect and other tenses.

1. Verbs in ενω, and those of two syllables in λω and ρω changes into α before κα of the perfect; as,

κρί-νω κρί-νῶ έκ-τα -κα έκ-τα -μαι έκ-τά -θην.
στέλ-λω στέ-λῶ ἔσ-ταλ-κα ἔσ-ταλ-μαι ἔσ-τάλ-θην.

2. Those in εμω and εμνω have their perfect in μηκα from an obsolete verb in μεω; as,

νεμ-ω νε-μῶ νε-νέ-μη-κα
τέμν-ω τε-μῶ τε-τέ-μη-κα

Irregularities in particular instances need not here be noticed.

Formation of the remaining tenses of the Indicative.

	Present.	1st Future.	Perf. act.	Perf. pass.	1st Aor. pass.	Short root.
Active.	ῥαίνω	ῥύψω	ῥέ ρυ-φα	ῥέ ρυμμα	ῥύφθην	ῥύψω.
	Imperf. ῥένειον	1st Aorist. ῥένυα	Pluperf. ῥένειψεν			2 Fut. & 2 Aor. ῥυψῶ ῥένυσον
Passive.						
	Prea. & Imp. ῥύπτομαι ῥένυτομαι	3d Future. ῥένυτομαι		Pluperfect. ῥένυμην	1st Future ῥυφθήσομαι	2 Fut. & 2 Aor. ῥυψήσομαι ῥένυσθην
Middle.						
	Prea. & Imp. ῥύπτομαι ῥένυστομαι	1 Fut. & 1 Aor. ῥύψομαι ῥένυμαι				2 Fut. & 2 Aor. ῥυψώμαι ῥένυσμαι Perf. & Pluperf. ῥένυσθα ῥένυσσεν

In this table the principal tenses are placed above, and those which are derived from them are placed beneath.

<i>Active.</i>	<i>Indicative.</i>	<i>Imperative.</i>	<i>Optative.</i>
Pres.	I strike, thou strikest, &c. <i>Dual.</i> Ye two strike, &c.	strike.	may I strike, or I might strike.
Imper.	I was striking, or continued	striking, or struck	
1st&2d Future.	I shall strike.	—	might I strike (at some future time.)
1st&2d Aorist.	I struck.	strike, or have struck.	might I strike.
Perf.	I have struck.	have struck.	may I have struck.
Pluper.	I had struck.	—	—
<i>Passive.</i>			
Pres.	I am struck.	be struck.	may I be struck, or I might be struck.
Imper.	I was struck.	—	—
Perf.	I have been struck.	have been struck.	may I have been struck.
Pluper.	I had been struck.	—	—
1st&2d Future.	I shall be struck.	—	may I be struck (at some future time.)
1st&2d Aorist.	I was struck.	be struck.	might I be struck.
Fut.3d or pau-lo-post.	I shall have been struck.	—	may I have been struck.

Subjunctive.	Infinitive.	Participle.
(that) I may strike.	to strike.	striking.
from time to time—		
—	to be about to strike.	about to strike.
(that) I might strike.	to strike, or to have struck.	striking, or having struck.
(that) I may have struck.	to have struck.	having struck.
(that) I may be struck.	to be struck.	being struck.
(that) I may have been struck.	to have been struck.	having been struck.
—	to be about to be struck.	about to be struck.
(that) I might be struck.	to be struck, or to have been struck.	struck.
—	to be about to have been struck	about to have been struck.

	Indicative.	Imperative.
Pres.	S. ἑῦπῳ -εις -εις D. -ειον -ειον P. -ομεν -εις -ουσι	ἑῦπῳ -ε -ειω -ειον -ειων -εις -ειωσαν
Imperf.	S. ἑῖπῳ -ον -εις -ε D. -ειον -ειην P. -ομεν -εις -ον	
1st Fut.	S. ἑῦπῳ -εις -εις D. -ειον -ειον P. -ομεν -εις -ουσι	wanting.
1st Aor.	S. ἑῦπῳ -α -ας -ε D. -αιον -αίην P. -αμεν -αίε -αν	ἑῦπῳ -ον -άτω -αιον -άτων αίε -άτωσαν
1st Perf.	S. ἑῖπῳ -α -ας -ε D. -αιον -αιον P. -αμεν -αίε -ας	ἑῖπῳ -ε -εῖω -ειον -ειων -εις -εῖωσαν
1st Plup.	S. ἑῖπῳ -ειν -εις -εις D. -ειον -ειην P. -ειμεν -ειε -εισαν	(εῖσαν)
2d Fut.	S. ἑῦπῳ -εις -εῖ D. -ειον -εῖον P. -οῦμεν -εῖε -οῦσι	wanting.
2d Aor.	S. ἑῖπῳ -ον -εις -ε D. -ειον -ειην P. -ομεν -εις -ον	ἑῖπῳ -ε -εῖω -ειον -ειων -εις -εῖωσαν
2d Perf.	S. ἑῖπῳ -α -ας -ε, &c.	ἑῖπῳ -ε -εῖω, &c.
Perf. M.	dec. like the 1st Perf.	through all the moods.
2d Plup.	S. ἑῖπῳ -ειν -εις -εις, &c.	
Plup. M.	declined like the 1st Plup.	Plup.

Optative.	Subjunctive.	Infinit.	Partic.
ῥύπῃ -οιμῖ -οις -οι -οίλον-οίλην -οιμεν-οίτε-οισν	ῥύπῃ-ω -ῃς -ῃ -ῃλον-ῃλον -ωμεν-ῃτε-ωσι	ῥύπῃ -ειν	ῥύπῃ-ων
ῥύψ -οιμῖ -οις -οι -οίλον-οίλην -οιμεν-οίτε-οισν	wanting.	ῥύψ-ειν	ῥύψ-ων
ῥύψ-αιμῖ -αις -αι -αίλον-αίλην -αιμεν-αίτε-αισν	ῥύψ-ω -ῃς -ῃ -ῃλον-ῃλον -ωμεν-ῃτε-ωσι	ῥύψ-αι	ῥύψ-ας
ῥεύψ-οιμῖ -οις -οι -οίλον-οίλην -οιμεν-οίτε-οισν	ῥεύψ-ω -ῃς -ῃ -ῃλον-ῃλον -ωμεν-ῃτε-ωσι	ῥεύψ-έναι	ῥεύψ-ώς
ῥύπ -οῖμῖ -οῖς -οῖ οῖλον-οίλην -οῖμεν-οῖτε-οῖσν	wanting.	ῥυπ-εῖν	ῥυπ-ῶν
ῥύπ -οιμῖ -οις -οι -οίλον-οίλην -οιμεν-οίτε-οισν	ῥύπ -ω -ῃς -ῃ -ῃλον-ῃλον -ωμεν-ῃτε-ωσι	ῥυπ-εῖν	ῥυπ-ῶν
ῥεύψ-οιμῖ -οις -οι, &c.	ῥεύψ-ω -ῃς ῃ, &c.	ῥεύψ-έναι	ῥεύψ-ώς

Lesson on the Active Voice.

INDICATIVE.

PRESENT.

Τίς ἐστὶ οὗτος περὶ οὗ ἐγὼ ἀκούω τοιαῦτα ;
 Εἰ δὲ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετε μοι.
 Ἄνθρωπος (σώζει) ἄνδρα, καὶ πόλις· σώζει πόλιν.
 Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν.
 Ἡ χεὶρ τὴν χεῖρα νίπτει.
 Σὺ μου νίπτεις τοὺς πόδας ;
 Βλέπεις ταύτας τὰς μεγάλας οἰκοδομὰς ;
 Ὁ δὲ μισθωτὸς φύγει, ὅτι μισθωτὸς ἐστίν.
 Οἱ πολέμιοι φεύγουσι, ἡμεῖς δὲ διώκομεν.
 Σὺ λέγεις ὅτι βασιλεὺς εἰμι.
 Φόβος οὐκ ἐστίν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω
 βάλλει τὸν φόβον.
 Οἱ Ζεφύροι πρᾶννουσιν τὰ κύματα τῆς ἀγρίας θαλάσσης.
 Σοφία μόνη ἀθάνατος μένει.
 Ὑμεῖς οὐ πιστεύετε· οὐ γὰρ ἐστε ἐκ τῶν προβάτων τῶν
 ἐμῶν.
 Ὁ ἥλιος τέλλει, καὶ οὐρανὸς λάμπει.
 Ἄρης ἄγει θάνατον, καὶ κῆρα μέλαιναν.
 Ἡ πενία μόνη τὰς τέχνας ἐγείρει.
 Ἐγὼ μὲν ὑμῖν τὴν ἐμὴν γνώμην λέγω.
 Ἀκμάζει τὰ ἄνθη, καὶ ἐγὼ στεφάνους πλέκω.
 Ὁ λύκος τὴν αἵγα διώκει.

IMPERFECT.

Formation. The imperfect is formed from the present by changing ω into ν , and prefixing the augment; as, $\tau\acute{\iota}\text{-}\omega$, $\acute{\epsilon}\text{-}\tau\iota\text{-}\nu$.

Signification 1. *Was*, The imperfect represents an action as *present* to some *past* time; as, $\acute{\epsilon}\gamma\gamma\alpha\phi\omicron\nu \acute{\epsilon}\pi\iota\sigma\tau\omicron\lambda\acute{\eta}\nu$, *I was writing a letter, when, &c.* The time thus referred to is not always expressed, but rather implied in the context.

$\text{Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.}$

2. Hence, the imperfect is used in narration to represent an action as *continued*; while the aorist represents it as simply performed.

$\text{Οἱ ἄλλοι ἤρπαζον τὴν πόλιν.}$

$\text{Οἱ στρατιῶται ἡγόραζον τὰ ἐπιτήδεια.}$

$\text{Χαλκὸς ἔλαμπε, ὡς ἀσπρηπὴ παρὸς Διός.}$

$\text{Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστυον εἰς αὐτόν.}$

$\text{Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι.}$

$\text{Ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώνον ἐν τῇ ὁδῷ.}$

$\text{Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστυεν ἑαυτὸν αὐτοῖς.}$

3. Hence, the imperfect represents an action which is done *statedly*, or from *time to time*.

$\text{Ἰπποκόμος τὸν ἵππον ἔτριβε καὶ ἐκτένιζε πάσας ἡμέρας.}$

$\text{Κῦρος πολλάκις βίλους οἴνου ἔπεμπε τοῖς φίλοις.}$

$\text{Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ.}$

FIRST FUTURE.

Signification. The same as in English.

Καὶ ἄξω αὐτοὺς εἰς τὴν οἰκίαν μου.

Λέξομεν καὶ πράξομεν ταῦτα.

Ὁ λύκος ἀρπάσει καὶ σκορπίσει τὰ πρόβατα.

Καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.

Οἱ βάρβαροι διώξουσι καὶ τρέψουσιν ἡμᾶς.

Ὁ [†]τις* δικαιοτάτον (ἔστι,) καὶ πρὸς θεῶν† καὶ πρὸς ἀνθρώπων, τοῦτο πράξω.

Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις;

Future of Liquid Verbs. Ἐκ τοῦ στόματός σου κρινῶ σε.

Εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τούτον ὁ Θεός.

FIRST AORIST.

Formation. The first aorist is formed from the first future, by changing ω into α and prefixing the augment; as, τί-σω, ἔ-τι-σα, εὐ-ψ-ω, ἔ-τυ-ψ-α.

In liquid verbs this tense is formed from the second future, by lengthening α into η and ε into ει in the penult; as, ψαλῶ, ἔψηλα, στελῶ, ἔστειλα. In a few instances the first aorist is irregular.

Signification. The aorists denote simply a *past* action or occurrence, without determining the period of its termination, and without leaving the mind to dwell upon it as a *continued* action. Hence in narration, when the writer would fix our attention on an action as *continued* the imperfect is used, when simply as *performed*, without reference to duration, the aorist is used.

*That which.

† Before, i. e. in the estimation of Gods, &c.

Οἱ Ἕλληνες ἐνίκησαν τοὺς Πέρσας.

*Ἐπεμψεν εὐθὺς μίαν καὶ εἴκοσι τριήρεις.

Ἐφύλαξαν τὰς διαβάσεις τῶν ποταμῶν καὶ ἔφραξαν τὰς ὁδοὺς.

Οἱ ἱππεῖς τῶν Συρακουσίων ἔφθειραν τὴν χώραν.

Ὁ Κάδμος ἐκόμισεν ἐκ Φοινίκης τὰ γράμματα εἰς τὴν Ἑλλάδα.

Ὁ Θεὸς ἐποίησε τὸν οὐρανὸν, καὶ τὴν γῆν, καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς.

Οἱ ὄχλοι ἐθαύμασαν καὶ ἐδόξασαν τὸν Θεόν.

Καὶ εἴλκυσαν αὐτοὺς εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας.

From its indefinite nature the aorist is used to denote a thing that occurs *repeatedly*, or is *wont* to take place.

Ὁ Σωκράτης ἐδίδαξε* τοὺς μαθητὰς ἀμισθί.

Οἱ Πέρσαι ἐπολέμησαν† προθύμως καὶ θαρσάλως.

The aorist, from its indefinite sense, is often used to express what is *generally* or *universally* true, where in English we use the present.

Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ ἐδόκησα.

FIRST PERFECT.

Signification; have, have been. The perfect connects a past action with the present time; and marks the action either as *just completed*; or as *completed and still existing* in itself or its consequences.

*Was accustomed to teach. †Usually fought.

66 LESSON ON THE ACTIVE VOICE.—FIRST PLUPERFECT.

Ἡ πίστις σου σέσωκέ σε.

Ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ.
Οὗτος μὲν ἀπάντων δεσπότην ἑαυτὸν πεποίηκεν.

Ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

Οὐκ ἐγὼ ἀπὸ δρυὸς* πέφυκα ἀλλ' ἐξ ἀνθρώπων.

Ἄγγελος αὐτῷ ἐλάληκεν.

Ἰμεῖς ἀπεστάλαξατε πρὸς τὸν Ἰωάννην, καὶ (ἐκεῖνος) με-
μαρτύρηκε τῇ ἀληθείᾳ.

Hence the perfect is often used in Greek, where in English we use the present. This is peculiarly the case with the second perfect or perfect middle.

Ἡμεῖς πεπιστεύκαμεν, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ.

FIRST PLUPERFECT.

Formation. The pluperfect is formed from the perfect by changing α into ειν and prefixing the augment; as, τέτιφα, ἐ-τέτιφεν.

When the perfect begins with a vowel, the augment remains unaltered; as, ἐφάλαξα, ἐφάλαξεν.

Signification; had. The pluperfect denotes that an action was already completed, when another action began, or was performing.

Ὁ λύκος ἤρπασε τὸν ἔριπον.

Ὁ πατήρ καὶ μήτηρ μου ἐτέτελεστέ με.

SECOND AORIST.†

This tense is always derived from an obsolete

* δρύς.

† No examples of the second future are given, because with the exception of liquid verbs, there is no certainty that this tense is ever used in the active voice.

short root, and belongs to those verbs only, whose present is a *strengthened* form of such roots.*

Formation. The second aorist takes the augment and the termination *ον*, and shortens the penult of the present ; as, *τύπτω, ἔτυπον*.

The penult of the present is shortened,

1. By dropping *τ* and the latter of two liquids ; as, *τύπτω, ἔτυπον, βάλλω, ἔβαλον*.

2. By changing *αι* and *η* into *α* ; as, *καίω, ἔκαον, λήθω, ἔλαθον*.

3. By dropping the first vowel of *ει* and *ευ* ; as, *λείπω, ἔλιπον, φεύγω, ἔφυγον*.

But in *liquid verbs*, *ει* is changed into *α* in dissyllables ; as, *σπείρω, ἔσπαρον* ; into *ε* in polysyllables ; as, *ἀγείρω, ἤγερον*.

4. In dissyllables, *ε* before a *mute* is commonly changed into *α* ; as, *τρέπω, ἔτραπον*.

Verbs in *-σσω* and *-τω*, have usually the second aorist in *-γον* ; as, *πράσσω, ἔπραγον*.

Some in *-ζω* have this tense in *-δον* ; as, *φράζω, ἔφραδον*.*

Some in *-πτω*, have the 2d aorist in *-φον* ; as, *βάπτω, ἔβαφον*.*

Signification, the same as that of the first aorist.

Οὐδεὶς τὸν θάνατον ἔφυγεν.

Ἐκάνετες τὸν ἄριστον τῶν Ἀχαιῶν.

Ὁ Κύριος ποταμὸν ἔτραπε. Ἴπποι ἔλιπον ἄρματα.

Ἡ ναῦς ἔταμε θάλασσαν. Ἐφάρε πῦρ ὕλην.

Ἐκείνος ἔβαλε αὐτοὺς εἰς φυλακὴν.

Κροῖσος, Λυδῶν βασιλεὺς, ἀπέβαλε τὴν ἀρχήν.

* See *two-fold roots*, page 38. Hence a large proportion of verbs have no second aorist. In such cases the first aorist is used ; and, indeed, very few verbs have both these tenses in use.

PERFECT MIDDLE,* OR SECOND PERFECT.

Formation. The perfect middle takes the augment of the perfect, and annexes α to the original short root ; as, εὔπτω, (εὖπω,) τέ-τυπ-α ; πράσσω, (πράγω,) πέ-πραγ-α.

Signification. See the first perfect.

The penult is commonly lengthened, or changed into ο or οι.

Ἐκ τούτου τοῦ χρόνου ἀεὶ καλῶς πέπραγα.

Οὐ δὲ κήκοασι† ὡς οἱ τέττιγες, ὄντες ἄνθρωποι τὸ καλαῖον,‡ εἰς ὄρνιθας μετέβαλον ;

Ἀπολελοίπασιν§ ἡμᾶς ἐκεῖνοι οἱ ἄνθρωποι.

PLUPERFECT MIDDLE, OR SECOND PLUPERFECT.

This tense is formed from the perfect middle by changing α into ειν, and assuming the augment ; as, τέτυπα, ἐ-τέτυπειν.

COMPOUND VERBS.

Verbs compounded with a preposition, take the augment between the preposition and the verb ; as, προσέβληκα, προσέβαλλον, from προσβάλλω.

* The more common name of this tense in English books, is perfect *middle*, though it has not the sense of that voice. This tense belongs to comparatively few verbs.

† ἀκούω. ‡ τὸ καλαῖον is taken adverbially, *formerly*.
§ ἀπολεσίπω.

1. *ἐκ* in composition becomes *ἐξ* before a vowel ; as, *ἐκβάλλω*, *ἐξέβαλλον*.

2. *ἐν* and *σύν*, which lose *ν* before a consonant, resume it before a vowel ; as, *ἐμμένω*, *ἐνέμενον*.

Rule.

Prepositions in composition lose their final vowel, if the simple verb begins with a vowel ; as, *ἐπιτέχω*, for *ἐπιτέχω* ; except *περί* and *πρό*, and sometimes *ἀμφί*.

If the simple verb begins with an aspirate, the preceding smooth mute of the preposition is changed into its cognate rough one ; as, *ἀφαιρέω*, from *ἀπό* and *αἰρέω*.

Ὁ δὲ Κύριος διέπεμπε τὰς τῶν ἱππέων τάξεις κατὰ τὰς ὁδοὺς.

Ὁ ἀνὴρ ἀγαθὸς οὐκ ἀσείδολαύσι τῶν τῆς ἀρετῆς καρπῶν.

Οἱ πονηροὶ εἰς τὸ κέρδος μόνον ἀποβλέπουσι.

Θησεὺς τὴν Ἀριάδην ἐν Νάξῳ κατέλιπε καὶ ἐξέπλευσεν.*

Οἱ πολέμοι ἀπεχώρησαν† νυκτός.

Ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων.

Οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτοῖς.

Ἐκεῖνος ἀπέστειλεν αὐτοὺς εἰς τὴν ἀμπελῶνα αὐτοῦ.

Σωκράτην τὸν σοφὸν ἀπέκλειναν οἱ Ἀθηναῖοι.

Ὁ ἄνθρωπος μετέχσει τῆς θείας φύσεως.

Οἱ πλούσιοι μέγα διαφέρουσι τῶν πονήτων.

Οἱ ἀνόητοι πολλὰς καὶ μεγάλας συμφορὰς ἐίσπιπλουσιν.

* ἐκπλέω. † ἀποχωρέω.

Lesson on the Imperative.

Μή κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.

Εἰ θέλεις ἀγαθὸς εἶναι, πρῶτον κίστευσον ὅτι κακὸς εἶ.

Αύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.

Φεύγετε καὶ σώσατε τὰς ψυχὰς ὑμῶν.

Ἐτοιμάσατε τὴν ὁδὸν Κυρίου.

Ἄνδρες, ἀκούσατε τοὺς λόγους μου.

Εἰ δὲ ἡ χεὶρ σου, ἣ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σου.

Μεῖνον μεθ' ἡμῶν ὅτι πρὸς ἐσπέραν ἐστί, καὶ κέκληκεν ἡ ἡμέρα.

Θεράπευε τοὺς ἀσθενεῖς, καὶ λέγετε αὐτοῖς, ἡγγικεν ἔφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

Μνημόνευε νέος ὧν ὥς γέρων ἐση ποτέ.

Μὴ ἐνσκευ βρώματος κατὰ τὸ ἔργον τοῦ Θεοῦ.

Ἐπίβλεψον ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς ἐστί μοι.

Οὗτός ἐστι ὁ υἱός μου ὁ ἀγαπητός, αὐτοῦ ἀκούετε.

Ἐκτεινον τὴν χεῖρά σου. Σώσον σεαυτόν.

Αύσον τὸ ἐπόδημα τῶν ποδῶν σου.

*Lesson on the Subjunctive.**

Formation. The subjunctive is formed from the indicative, by lengthening the vowels of the tense-form into η and ω. Thus,

Ind. τύπ-ω, εις, -ει; -ετον, -ετον; -ομεν, -ετε, -ουσι.

Subj. τύπ-ω, -ης, -η; -ητον, -ητον; -ωμεν, -ητε, -ωσι.

Signification. *May, might, &c.* as in English.

Πόθεν ἀγοράσομεν ἄρτους ἵνα φάγωσιν οὗτοι;

Ὅσους ἂν ποίησῃ τὸ θέλημα τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφός, καὶ ἀδελφή, καὶ μήτηρ ἐστίν.

Ἐὰν οὖν ὁ Υἱὸς ὑμᾶς ἐλευθέρωσῃ, ὅπως ἐλεύθεροι ἔσεσθε.

Οὐκ ἦν ἐκείνος τὸ φῶς, ἀλλὰ ἵνα μαρτυρῇ σὺν περὶ τοῦ φωτός.

Ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν.

Ἐὰν ὑμεῖς μεῖνῃτε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ.

Διογένης† ἔλεγεν ὅτι μὲν οἱ ἄλλοι κύνες τοὺς ἐχθροὺς δάκνουσι· ἐγὼ δὲ τοὺς φίλους, ἵνα σώσω.

In the first and second persons, the subjunctive is used in exhortations, where in English we use the imperative.

Ἄγωμεν πρὸς αὐτόν.

Μηκέτι οὖν ἀλλήλους κρίνωμεν.

Μή σφραγίσῃς τοὺς λόγους τοῦδε βιβλίου.

Μηδενὶ συμφορὰν δνείδῃς, κοινὴ γάρ (ἐστὶ) ἡ τύχη.

Μὴ φράσῃς ἐγκώμια ὑπὲρ σεαυτοῦ, ἀλλὰ λέγε μᾶλλον ἔπαινον ἄλλων ἀνθρώπων.

* As the optative occurs more rarely, and is less easily understood than the other moods, no exercises upon it are here given.

† Diogenes was called κύων, (a dog,) from his cynical disposition.

Lesson on the Infinitive.

Οἱ νόμοι παλαιοὶ τῶν Ἑλλήνων καὶ τῶν Ῥωμαίων κωλύουσι τὸ
τύπτειν ἐλευθέρους.

Οὐ ξηδίων ἐστὶ μετὰ βάλλειν τὴν φύσιν πονηράν.

Νέοι ὄντες θέλετε μᾶλλον ἀκούειν τῶν γεραιτέρων ἢ τῶν
νεωτέρων.

Ἐμελλον ἔξειν τὸν στρατόν.

Χαλεπὸν ἐστὶ διακρίναι τὸν κόλακα* καὶ τὸν φίλον.

Ἐλεγεν Ἐτσοκλῆς, ὁ Λάκων, δύο Λυσάνδρους Σπάρτην† μὴ ἂν
ὑπομεῖναι.

Οἱ Λακεδαιμόνιοι ἐνόμζον τοὺς Ἀθηναίους λελυκέναι τὰς
σπονδάς.

Οὐκ ἔβλεν αὐτοὶ λίσσιν τοὺς ἱππους.

Ἐγὼ καὶ σὺ πολλὰ ἔνεκα τοῦ ἀρέσκειν τῇ πόλει ἐπράξα-
μεν.

Lesson on Participles.

Ἴδε ὁ ἁμνὸς τοῦ Θεοῦ ὁ αἵρων τὴν ἁμαρτίαν τοῦ κόσμου.

Ἄνθρωποι τὸν θάνατον φεύγοντες διώκουσι.

Ἦκω φράσουσα‡ νύμφης συμφορὰν.

Καλέσας ὁ Κύριος Ἀράσπην, τοῦτον ἐκέλευσε διαφυλάξαι
τὴν γυναικά.

Ἀκούσαντες δὲ ταῦτα, ἀναγγέλλουσι τοῖς στρατιώταις.

Ἐγὼ βεβιωκὼς ἔτη ἑνέα, ταῦτα γράφω.

Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος, ἀπέκλειναν,

* κόλαξ.
μεῖναι.

† Σπάρτην is the accusative before ὑπο-
μεῖναι.
‡ φράζω.

Promiscuous.

Καὶ ἤγειρεν ὁ Κύριος σωτήρα τῷ λαῷ καὶ ἔσωσεν αὐτούς.

Σὺ εἶ ὁ ἀνὴρ ὁ ποιήσας τοῦτο.

Νομίζω δὲ ὑμᾶς εἶναι πατρίδα, καὶ φίλους.

Ἀκούσαντες δὲ ταῦτα οἱ ἄγγελοι ἀναγγέλλουσι τοῖς ὀρθαίωταις.

Ὁ δὲ καταφεύγει εἰς τὸ ἐαυτοῦ στήθευμα, καὶ εὐθὺς παραγγέλλει εἰς τὰ ἔπλα.

Ὁ δὲ Ὀρόντας νομίζας εἶναι τοὺς ἰκπίας, γράφει ἐπιστολὴν παρὰ βασιλέα.

Οἱ δὲ ταῦτα ἀκούσαντες, αὐτοὶ τε ἦσαν πολὺ προθυμότεροι, καὶ τοῖς ἄλλοις ἐξήγγελλον.

Οἱ Ἕλληνες συμβαλόντες, τοὺς βαρβάρους ἐνίκησαν.

Ὁ δὲ Κύρος καταμαθὼν ταῦτα ἐκάλεσε αὐτόν.

Οἱ Ἀθηναῖοι τοὺς νεκροὺς ὑπολαβόντες, ἀπέπευσαν.

Τοῦτο δὲ ποιήσας, πρέσβεις πέμπει πρὸς βασιλέα.

Οἱ Φωκεῖς ἐμβαλόντες εἰς τὴν πόλιν, πολλὰ χρήματα ἔλαβον.

Καὶ ἄσμενοι ἔλαβον πρόφασιν στρατεύειν ἐπὶ τοὺς Ἀθηναίους.

Πόλεμός ἐστι μέγα κακόν, τοῦτο δὲ πλεῖστον μέρος οἱ εὐράνιοι μετέχουσιν.

Πολλοὶ δεσπόζαι βία ὑπὸ τῶν δούλων ἀπέθανον.

Πλούτιζε μὲν τοὺς φίλους, σαυτὸν γὰρ πλουτίεις.*

Νόμιζε τὴν μὲν πατρίδα (εἶναι) ὅκον· τοὺς δὲ πολίτας, ἐταίρους· τοὺς δὲ φίλους, τέκνα σαυτοῦ.

* Attic future for πλουτίσεις.

	Indicative.	Imperative.	Opt—
Pres.	S. τύπῃ-ομαι-ῃ-εἶαι D. -όμεθον-εσθον-εσθον P. -όμεθα-εσθε-ονῖαι	τύπῃ-ε-εσθω -εσθον-εσθων -εσθε-εσθωσαν	τύπῃ -οίμην -οίμεθον -οίμεθα
Imperf.	S. εἴτυπῃ-όμεν-ου-εἶο	D. -όμεθον-εσθον-εσθην	
Perf.	S. τέτυκ-μαι-ῃ-αι-κῖαι D. -μμεθον-φθον-φθον P. -μμεθα-φθε-μμένον, εἰσι. εἰσι.	τέτυκ-το-φθω -φθον-φθων -φθε-φθωσαν	τέτυκμενος εἶην τέτυκμενω τέτυκμένοι, εἶη- μεν
Plup.	S. εἴτετύκ-μμεν-το-κῖο	D. -μμεθον-φθον-φθον	
1st Aorist.	S. εἴτυφθ-ην-ης-ῃ D. -ήλον-ήλην P. -ημην-ῃς-ῃσαν	τύφθ-ῃς-ήλω -ήλον-ήλων -ῃς-ήλωσαν	τυφθ-εἶην -εἶμεν
2d Aorist.	S. εἴτυπ-ην-ης-ῃ D. -ήλον-ήλην P. -ημεν-ῃς-ῃσαν	τύπ-ῃς-ήλω -ήλον-ήλων -ῃς-ήλωσαν	τυπ-εἶην -εἶμεν
1st Fut.	S. τυφθήσ-ομαι-ῃ-εἶαι D. -όμεθον-εσθον-εσθον P. -όμεθα-εσθε-ονῖαι	wanting	τυφθήσ-οίμην -οίμεθον -οίμεθα
2d Fut.	S. τυπήσ-ομαι-ῃ-εἶαι D. -όμεθον-εσθον-εσθον P. -όμεθα-εσθε-ονῖαι	wanting	τυπήσ-οίμην -οίμεθον -οίμεθα
Paulo- post Fut.	S. τετύκ-ομαι-ῃ-εἶαι D. -όμεθον-εσθον-εσθον P. -όμεθα-εσθε-ονῖαι	wanting	τετύκ-οίμην οίμεθον οίμεθα
Perf. of pure verbs.	S. τετίμη-οι, δεδήλω S. -μαι-σαι-ται D. -μεθον-σθον-σθον P. -μεθα-σθε-νῖαι	τετίμη-οι, δεδή- λω-σο-σθω -σθον-σθων -σθε-σθωσαν	τετίμη-οι, δεδη- λώ-μην -μεθον -μεθα
Plup. of do.	S. εἴτετίμη (or δεδήλω)-μην-σο-το	D. -μεθον	

—ative.	Subjunctive	Infinitive.	Partic.
-οιο -οίῃ -οισθον-οίσθην -οισθες -οινῷ	εὔπαι-ωμαι -ῃ -ῆται -ώμεθον-ῆσθον-ῆσθον -ώμεθια -ῆσθες -ωνῆται	εὔπαι-εσθαι	εὔπαι-όμενος
P.-λέμεθα -εσθες -εῖν			
-εῖης -εῖῃ -εῖῃον-εῖῃην -εῖῃες -εῖῃσαν	εἴπω-μενός, ῶ -ῆς -ῇ εἴπω-μενών, -ῆῖον-ῆῖον εἴπω-μενόν, ῶ-μεν-ῆῖς -ῶσι	εἴπω-φθαι	εἴπω-μμένος
P.-μμεθα -φθες -μμένον, ῆσαν			
-εῖης -εῖῃ -εῖῃον-εῖῃην -εῖῃες -εῖῃσαν	εὐφθ-ῶ -ῆς -ῇ -ῆῖον -ῆῖον -ῶμεν -ῆῖς -ῶσι	εὐφθ-ῆναι	εὐφθ-εις
-εῖης -εῖῃ -εῖῃον-εῖῃην -εῖῃες -εῖῃσαν	εὐπ-ῶ -ῆς -ῇ -ῆῖον -ῆῖον -ῶμεν -ῆῖς -ῶσι	εὐπ-ῆναι	εὐπ-εις
-οιο -οίῃ -οισθον-οίσθην -οισθες -οινῷ	wanting.	εὐφθ-ῆσθαι	εὐφθ-ῆσθ- μενος
-οιο -οίῃ -οισθον-οίσθην -οισθες -οινῷ	wanting.	εὐπ-ῆσθαι	εὐπ-ῆσθ- μενος
-οιο -οίῃ -οισθον-οίσθην -οισθες -οινῷ	wanting.	εἴπω-εσθαι	εἴπω-όμε- νος
-ο -ῖο -σθον-σθην -σθες -νῖο -σθον-σθην	εἴμι -δεσθῆλ -ῶμαι -ῇ -ῆται -ώμεθον-ῆσθον -ῆσθον -ώμεθια -ῆσθες -ῶνῆται	εἴμι-ῆσθαι δεσθῆλ-ῶσθαι	εἴμι-ῆσθ- μενος δεσθῆλ-ῶσθ- μενος
P. -μεθα -σθες -νῖο			

Formation of the tenses in the Passive voice.

PRESENT. The present is formed from the present active by changing ω into $\sigma\mu\alpha\iota$; as, $\tau\acute{\upsilon}\pi\tau\omega$, $\tau\acute{\upsilon}\pi\tau\sigma\mu\alpha\iota$.

IMPERFECT. The imperfect is formed from the present by changing $\mu\alpha\iota$ into $\mu\eta\nu$ and prefixing the augment; as, $\tau\acute{\upsilon}\pi\tau\sigma\mu\alpha\iota$, $\epsilon\iota\pi\tau\acute{\iota}\sigma\mu\eta\nu$.

PLUPERFECT. The pluperfect is formed from the perfect, by changing $\mu\alpha\iota$ into $\mu\eta\nu$, and prefixing the augment, when the perfect begins with a consonant; as, $\tau\epsilon\lambda\epsilon\mu\mu\alpha\iota$, $\epsilon\tau\epsilon\lambda\acute{\epsilon}\mu\mu\eta\nu$.

PAULO-POST-FUTURE. The paulo-post-future is formed from the second person singular, of the perfect passive by changing $\alpha\iota$ into $\sigma\mu\alpha\iota$; as, $\tau\epsilon\lambda\epsilon\mu\mu\alpha\iota$, $\tau\epsilon\lambda\acute{\upsilon}\sigma\mu\alpha\iota$.

FIRST FUTURE. The first future is formed from the first aorist by changing $\eta\nu$ into $\eta\sigma\sigma\mu\alpha\iota$ and dropping the augment; as, $\epsilon\iota\pi\phi\epsilon\eta\nu$, $\tau\upsilon\phi\acute{\epsilon}\sigma\sigma\mu\alpha\iota$.

SECOND AORIST. The second aorist is formed from the second aorist active by changing $\sigma\nu$ into $\eta\nu$; as, $\epsilon\iota\pi\sigma\sigma\nu$, $\epsilon\iota\pi\acute{\omega}\eta\nu$.

SECOND FUTURE. The second future is formed from the second future active, by changing ω into $\eta\sigma\sigma\mu\alpha\iota$; as, $\tau\upsilon\pi\acute{\omega}$, $\tau\upsilon\pi\acute{\eta}\sigma\sigma\mu\alpha\iota$.

Indicative.

PRES. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλὸς, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκειται ὑπὸ τῶν ἐμῶν.

Ἀνδρὸς χαρακτὴρ ἐκ λόγου γνωρίζεται.¹

Κροῖστος ὁ Λυδὸς ἄγειν λέγεται μυρίους ἱππέας.

Ἐξ ἀνέμων θάλασσα ταρασσεται.²

IMPERF. Οἱ Ἀθηναῖοι ἐβλάπτοντο³ μάλα.

PERF. Ἐν τῷ νόμῳ τῷ ὑμετέρῳ γέγραπται,⁴ δύο ἀνδρώπων ἡ μαρτυρία ἀληθὴς ἐστίν.

Αὕτη ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.⁵

Εἰ γὰρ νεκροὶ οὐκ ἐγείρονται,⁶ οὐδὲ Χριστὸς ἐγήγερται.⁶

Νῦν ἡ ψυχὴ μου τελέαται.⁸

Ἐγὼ, βλέπων εἰς τὰ τῶν ἔλλων κακὰ, παιδεύομαι.⁷

Αἱ τρίχες⁸ τῆς κεφαλῆς ὑμῶν πᾶσαι ἡρίσθηται.⁹

PLUPERF. Ἡ Γάζα ἦν μεγάλη πόλις καὶ ἐπὶ χώματος ὑψηλοῦ ὠκιστοί,¹⁰ καὶ τεῖχος περιέβλετο¹¹ αὐτῇ.

PAULO-POST-FUT. Ἐμοὶ λελεῖσται¹² ἄλγος. Τὸ βέλος τελέξεσται¹³

FIRST AOR. Ἦ γέγραπτο¹⁴ ὁ Κύριος. Ἐπαίδευσεν⁷ Μωσὴς πάσῃ σοφίᾳ τῶν Αἰγυπτίων.

Ἡ δὲ οἰκία ἐπληρώθη⁵ ἐκ τῆς δόμῃς τοῦ μύρου.

Καὶ ἐσώθη¹⁴ ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

(1) γνωρίζω. (2) ταρασσω. (3) βλάπτω. (4) γράφω.
(5) πλήρωω. (6) ἐγείρω. (7) παιδεύω. (8) θρίζ. (9) ἀριθμῶ.
(10) οἰκίζω. (11) περιβάλλω. (12) λείπω. (13) τοξεύω.
(14) σώζω.

Ταῦτα ἀκούσας ὁ βασιλεὺς δεινῶς ἐφοβήθη.¹

FIRST FUT. Πιστεύσον ἐπὶ τὸν Κύριον καὶ σωθήσῃ.²

Οἱ νεκροὶ ἐγερθήσονται³ ἄφθαρτοι.

SECOND AOR. Ἐν τῷ μηνὶ τῷ ἔκτῳ ἀπεστέλλη⁴ ὁ ἄγγελος

Γαβριήλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας.

Χαίρετε ὅτι τὰ δνόματα ὑμῶν ἐγράφη⁵ ἐν τοῖς οὐρανοῖς.

SECOND FUT. Ἀρετὴ φανήσεται⁶ ἰσχυρότερον ἀδικίας.

Imperative.

PRES. Οὗτοι δοκιμάζεσθωσαν⁷ πρώτον.

PERF. Τοσοῦτον λελέχθω.⁸

FIRST AOR. Σκολίσθῃ⁹ ὁ φθαλμοὶ αὐτῶν.

SECOND AOR. Διὸς τέρας ἄλλο φανήτω.¹⁰

Subjunctive.

PRES. Ἐκ Θεοῦ ἀρχώμεθα¹¹ πάντα τὰ ἔργα.

FIRST AOR. Μὴ κρίνεις ἵνα μὴ κριθῇς.¹²

Ταῦτα λέγω ἵνα ὑμεῖς σωθῇτε.¹³

Infinitive.

PRES. Κελεύεις με τυπῆσθαι.¹⁴

Οἱ νόμοι διδάσκουσιν ἄρχειν τε καὶ ἄρχεσθαι.¹⁵

PERF. Ἀναγκαῖόν (ἐστί) οὕτω τέταχθαι¹⁶ αὐτοῖς.

FIRST AOR. Ἐκέλευσε τοὺς Ἕλληνας οὕτω ταχθῆναι.¹⁷

FIRST FUT. Οἶμαι Δίωνα αἰρεθήσασθαι.¹⁸

SECOND AOR. Τὸ σφάγῃν αἰ¹⁹ (ἐστί) δεινόν.

Participles.

PRES. Τὰ βλεπόμενά (ἐστί) πρόσκαιρα, τὰ μὴ βλεπόμενά (ἐστί) αἰώνια.

PERF. Οἱ λόγοι οἱ λελεγμένοι ὁρθῶς ἔχουσιν.²⁰

FIRST AOR. Ἡρακλῆς ὀργισθεῖς²¹ ἀπέκλεινε²² Αἶνον.

(1) φοβέω. (2) σώζω. (3) ἐγείρω. (4) ἀποστέλλω. (5) γράφω. (6) φαίνω. (7) δοκιμάζω. (8) λέγω. (9) σκολίζω. (10) ἄρχομαι. (11) κρίνω. (12) τυπῶ. (13) ἄρχω. (14) τάσσω. (15) αἰρέω. (16) σφάλλω. (17) ἔχω. (18) ὀργίζω. (19) ἀποκλείνω.

MIDDLE VOICE.

	Indicative.	Imperative.	Optative.	Subjunctive.	Infinitive.	Participle.
1st Aor.	S. εἶπυ-όμην-ω-αυτο D. αἰμεθον-αἰσθον-αἰσθην P. αἰμεθα-αἰσθε-αἰντο	εὔ-αι-αἰσθω -αἰσθον-αἰσθων -αἰσθε-αἰσθων	εὔ-αι-μην-αι-ο-αυτο -αἰμεθον-αἰσθον-αἰσθην -αἰμεθα-αἰσθε-αἰντο	εὔ-ωμαι-η-ηται -αἰμεθον-ησθον-ησθον -αἰμεθα-ησθε-ωνται	εὔ-αι-αἰσθω -αἰσθον-αἰσθων -αἰσθε-αἰσθων	εὔ-αι-αἰσθων -αἰμεθον-αἰσθον-αἰσθην -αἰμεθα-αἰσθε-αἰντο
2d Fut.	S. εἰπῶ-εἰμαι-ῆ-εἴται D. εἰμεθον-εἰσθον-εἰσθων P. εἰμεθα-εἰσθε-εἴται	wanting	εὔ-αι-μην-αι-ο-αυτο -αἰμεθον-αἰσθον-αἰσθην -αἰμεθα-αἰσθε-αἰντο	wanting.	εὔ-αι-αἰσθω -αἰσθον-αἰσθων -αἰσθε-αἰσθων	εὔ-αι-αἰσθων -αἰμεθον-αἰσθον-αἰσθην -αἰμεθα-αἰσθε-αἰντο
Pres.	εὔ-πῶ-μαι-η, &c. like the present passive	εὔ-πῶ-μαι-η, &c. do.	εὔ-πῶ-μαι-η, &c. do.	εὔ-πῶ-μαι-η, &c. do.	εὔ-πῶ-μαι-η, &c. do.	εὔ-πῶ-μαι-η, &c. do.
Imp.	εὔ-πῶ-μαι-η, &c. like the imperf. passive.	εὔ-πῶ-μαι-η, &c. do.	εὔ-πῶ-μαι-η, &c. do.	εὔ-πῶ-μαι-η, &c. do.	εὔ-πῶ-μαι-η, &c. do.	εὔ-πῶ-μαι-η, &c. do.
2d Aor.	εὔ-πῶ-μαι-η, &c. like the imperf. passive.	εὔ-πῶ-μαι-η, &c. do.	εὔ-πῶ-μαι-η, &c. do.	εὔ-πῶ-μαι-η, &c. do.	εὔ-πῶ-μαι-η, &c. do.	εὔ-πῶ-μαι-η, &c. do.
1st Fut.	εὔ-πῶ-μαι-η, &c. like the fut. pass.	wanting	εὔ-πῶ-μαι-η, &c. do.	wanting	εὔ-πῶ-μαι-η, &c. do.	εὔ-πῶ-μαι-η, &c. do.

Two Tenses, εὔ-πῶ-μαι and εὔ-πῶ-μαι, which have been usually denominated the Perfect and Pluperfect *Middle*, belong more properly in form and signification to the active voice, and have therefore been placed there; though the names of perfect and pluperfect *middle* may properly be retained.

Formation of the Tenses in the Middle voice.

The present and imperfect are the same as in the passive.

FIRST FUTURE. The first future is formed from the first future active, by changing ω into $\omicron\mu\alpha\iota$; as, $\tauύψω$, $\tauύψωμαι$; but in *liquid verbs*, into $\tilde{\epsilon}\mu\alpha\iota$;^{*} as, $\sigmaτελῶ$, $\sigmaτελῶμαι$.

SECOND FUTURE. The second future is formed from the second future active, by changing $\tilde{\omega}$ into $\tilde{\epsilon}\mu\alpha\iota$; as, $\tauυπῶ$, $\tauυπῶμαι$.

FIRST AORIST. The first aorist is formed from the first aorist active, by adding $\mu\eta\nu$; as, $\acute{\epsilon}τυψα$, $\acute{\epsilon}τυψάμην$.

SECOND AORIST. The second aorist is formed from the second aorist active, by changing $\omicron\nu$ into $\omicron\mu\epsilon\nu$; as, $\acute{\epsilon}τυπον$, $\acute{\epsilon}τυπέμην$.

^{*}Also those verbs from which σ has been dropped by the Attics; as, $\chiόμιῶ$, $\chiομίῶμαι$.

Lesson on the Middle voice.

The middle voice is used,

1. When we act *on ourselves*.

Οἱ Πέρσαι εἰς μάχην ἐτάξαοντο.¹

Πάντες ἐλούσαντο² τὰς χεῖρας καὶ τοὺς πόδας.

Ἔγριζαί,³ ἄρον τον κράθεσάν σου.

Φυλάσσεαι⁴ ἀπὸ τῆς πλεονεξίας.

2. When we act *for ourselves*.

Ὁ Κύρος παῖσαν τὴν Ἀσίαν κατέστρεψεν.⁵

Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο,⁶ ἥτις αὐτὴ αἵρεσθῆσαι⁷ ἀπ' αὐτῆς.

Ὁ φίλος ἡγήσατο⁸ με τοῦτο τὸ βιβλίον.

3. When we cause a thing to be done *to or for us*.

Οἱ φρόνιμοι γονεῖς καλῶς διδάσκονται,⁹ τοὺς παῖδας.

4. What is done *between two parties or among themselves*.

Διενεῖμαντο¹⁰ τὴν ἀρχὴν ὁ Ζεὺς καὶ ὁ Ποσειδῶν καὶ ὁ Πλούτων, ἐπειδὴ παρὰ τοῦ πατρὸς παρέλαβον.

Ἀλεκτριόνες ἡγωνίζοντο¹¹ ἐν τῇ θεάτρῳ μίαν ἡμέραν τοῦ ἔτους.

In many instances the distinctive meaning of the middle voice is traced with difficulty.

- (1) τάσσω, ranged themselves. (2) λούω. (3) ἐγείρω.
(4) φυλάσσω. (5) καταστρέφω, subdued to himself. (6) ἐκλογαί.
(7) αἵρεσι. (8) αἵτεσι. (9) διδάσκω, caused to be instructed.
(10) διενεμει. (11) ἀγωνίζω.

Ἀκούσας δὲ τοῦτο ὁ Κύριος ἐπεΐθελον¹² καὶ ἔμεινεν.

Ἐγὼ δὲ περιήρασόμην¹³ σε διδάσκειν, ὅτι ἀλεθρῇ λέγω.

Καὶ φεύγοντα¹⁴ ὡς φεύγοντες ἀπὸ πολέμου, καὶ πεσοῦνται
οὐδένος διωκούντος.

Καὶ πέμψας εἰς Ἐφεσον μετὰ καλήν σατο¹⁵ τοὺς πρεσβυτέρους
τῆς ἐκκλησίας.

Ὁ Κύριος μέχρι δώδεκα ἔτων ἐν τῇ Περσῶν παιδείᾳ ἐπαιδευθε-
ὲκ δὲ τοῦτου τοῦ χρόνου μετέπεμψατο¹⁶ αὐτὸν ὁ Ἀστυάρχης.

Lesson on deponent and neuter verbs.

Deponent and neuter verbs take a part or all of their tenses, from the passive or middle voices.

Καὶ ἐπορεύθη¹ ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

Νῦν λαζόμεν εἰς Κύρου πράξεις ἀρχάμενοι² ἀπὸ παιδός.

Ὁ δεχόμενος³ ὑμᾶς ἐμὲ δέχεται,³ καὶ ὁ ἐμὲ δεχόμε-
νός δέχεται τὸν ἀποστείλαντά με.

Πάντες ἀνδρωπῶι ἡδέως προσδέχονται⁴ ἐορτὰς, πλὴν οἱ εὐ-
ρανοί.

Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται καὶ ἐγὼ ἐργάζομαι.

Οἱ ἀδελφοί ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι⁵ αὐτόν.

Ὁ μὲν πεμπόμενος ἐπορεύετο¹ ἔχων τοὺς αὐτοῦ ἱππέας.

(12) πεῖθω. (13) περιάζω. (14) φεύγω. (15) μετακαλέω.
(16) μεταπέμπω. For a fuller explanation of the middle voice,
see Goodrich's Greek Grammar, page 47.

(1) πορεύομαι. (2) ἄρχομαι. (3) δέχομαι. (4) προσδέχομαι.
(5) ἀποδέχομαι.

Φωνὴ ἐγένετο⁶ ἐκ τῆς νεφέλης λέγουσα, οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, αὐτοῦ ἀκούετε.

Ἐλεύσονται⁷ πρὸς ὑμᾶς, Θεοῦ θέλοντος.

Ἦλθεν⁷ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου.

Εἶπεν ὁ Θεὸς γενέσθω⁸ φῶς, καὶ ἐγένετο· γενέσθω γῆ, καὶ ἐγένετο.

Πάντα γέγονεν⁹ ὡς ἔδοξε τῷ Θεῷ.

Ἐλθὼν⁷ δὲ ἐκείνος πρὸς τὸν Ἀράσπαν, ἐλαιοδόρησεν αὐτόν.

Ὅς θὰν μὴ δέξῃται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον οὐ μὴ εἰσέλθῃ⁸ εἰς αὐτήν.

Ὁ δὲ τύραννος οὐδ' ἐπειδὴν εἶσω τῆς οἰκίας παρήλθῃ⁹ ἐν ἀκινδύνῳ ἐστί.

Οὓς ἂν βούλῃ¹⁰ ποιήσασθαι¹¹ φίλους, ἀγαθόν τι λόγῳ περὶ αὐτῶν.

Ἡ μέλισσα μόνον τῶν ἄλλων ζώων βασιλέα ἔχει, ὃ τὸ λοιπὸν τῶν μελισσῶν ἔπειται¹² πληθὸς, καὶ οἱ ἄνθρωποι πεῖθονται¹³ βασιλεῖ.

Ἀριστοτέλης εἶπεν, Ἐπειδὴ μὴ γίνεται⁸ τὰ πράγματα ὡς βουλόμεθα,¹⁴ δεῖ¹⁵ βούλεσθαι,¹⁵ ὡς γίνεται.¹⁴

Ἀλέξανδρος τὸ σῶμα τοῦ Δαρείου ἐς Πέρσας ἔπεμψε, δάψαι καλεύσας ἐν ταῖς βασιλικαῖς θήκαις, καὶ ἀπερ καὶ οἱ ἄλλοι βασιλεῖς.

Πυθαγόρας τῶν πόλεων ἐκείνην εἶπεν ἀρίστην, τὴν ἄνδρας ἀγαθοὺς ἔχουσιν.

(6) γίνομαι. (7) ἔρχομαι. (8) εἰσέρχομαι. (9) παρέρχομαι. (10) βούλομαι. (11) ποιεῖν, observe the sense of the middle, "make to yourself." (12) ἔπομαι. (13) πεῖθω, πεῖδομαι. (14) γίνομαι. (15) βούλομαι. (16) δεῖ, (impersonal) ought.

	Indicative.				Imperative.			
	FIRST CONJUGATION							
Pres.	S.	τιμ	-άω	-άεις	-άσι*	S. τίμ	-ας	-άστω
		ῶ	-ᾶς	-ᾶ			-α	-άτω
	D.		-άσιν	-άσιν			-άσιν	-άσιν
P.		-άσιν	-άσιν				-άσιν	-άσιν
	P.		-άσιν	-άσιν			-άσιν	-άσιν
		-άσιν	-άσιν				-άσιν	-άσιν
Imp.	S.	τίμ	-αεν	-ας	-ας	D.	-άσιν	-άσιν
		-ων	-ας	-α			-ᾶν	-άτω
	P.	άμεν	ῶμεν	-άσιν	-άσιν			
	SECOND CONJUGATION							
Pres.	S.	φιλ	-έω	-έεις	-έσι	S. φίλ	-εις	-έστω
		ῶ	-ῆς	-ῆ			-ει	-έτω
	D.		-έσιν	-έσιν		D.	-έσιν	-έσιν
P.		-έσιν	-έσιν				-έσιν	-έσιν
	P.		-έσιν	-έσιν			-έσιν	-έσιν
		-έσιν	-έσιν				-έσιν	-έσιν
Imp.	S.	ἐφίλ	-εον	-εις	-εις	D.	-έσιν	-έσιν
		-ουν	-εις	-ει			-ῆν	-έτω
	P.	έμεν	οὔμεν	-έσιν	-έσιν			
	THIRD CONJUGATION							
Pres.	S.	δηλ	-άω	-άεις	-άσι	S. δῆλ	-ας	-άστω
		ῶ	-ᾶς	-ᾶ			-α	-άτω
	D.		-άσιν	-άσιν		D.	-άσιν	-άσιν
P.		-άσιν	-άσιν				-άσιν	-άσιν
	P.		-άσιν	-άσιν			-άσιν	-άσιν
		-άσιν	-άσιν				-άσιν	-άσιν
Imp.	S.	δέηλ	-ουν	-ας	-ας	D.	-άσιν	-άσιν
		-ουν	-ους	-ου			-ῆν	-έτω
	P.	όμεν	οὔμεν	-έσιν	-έσιν			

* Ζάω, σπινάω, ἀνέλω, χράωμαι, contract as and

Optative.	Subjunctive.	Infinit.	Partic.
ἐν αω. τιμ-άοιμι -άοις -άοι -ῶμι -ῶς -ῶ -άοιλον-αοίλην -ῶλον-ῶλην -άοιμεν-αοιῖς-άοισιν -ῶμεν -ῶις -ῶσιν	τιμ-άω -άῃς -άῃ -ῶ -ῶς -ῶ -άηλον-άηλον -ᾶλον -ᾶλον -άωμεν-άῃς-άωσι -ῶμεν-ᾶις -ῶσι	τιμ-άειν -ᾶν	τιμ-άων -ῶν
ἐν εω. φιλ-έοιμι -έοις -έοι -οῖμι -οῖς -οῖ -έοιλον-εοίλην -οῖλον-οίλην -έοιμεν-έοις-έοισιν -οῖμεν -οῖς -οῖσιν	φιλ-έω -έῃς -έῃ -ῶ -ῇ -ῇ -έηλον-έηλον -ῆλον -ῆλον -έωμεν-έῃς-έωσι -ῶμεν-ῆις -ῶσι	φιλ-έειν -εῖν	φιλ-έων -ῶν
ἐν οω. δηλ-όοιμι -όοις -όοι -οῖμι -οῖς -οῖ -όοιλον-οοίλην -οῖλον-οίλην -όοιμεν-οοιῖς-όοισιν -οῖμεν -οῖς -οῖσιν	δηλ-όω -όῃς -όῃ -ῶ -οῖς -οῖ -όηλον-όηλον -ῶλον -ῶλον -όωμεν-όῃς-όωσι -ῶμεν-ῶις -ῶσι	δηλ-όειν -οῦν	δηλ-όων -ῶν

αει in η and η.

Lesson on contract verbs.

ΑΩ.

Τίμω τὸν πατέρα μου.

Ἡμεῖς ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρῶτος ἡγάπησεν ἡμᾶς.

Αἱ Ἀθηναῖαι τὴν Ἀφροδίτην οὐκ εἰμίμων.

Τίμα τὸν πατέρα καὶ τὴν μητέρα σου.

Ἀγαπᾷτε τοὺς ἐχθροὺς ὑμῶν.

Μὴ ἀγαπῶμεν λόγῳ μὴδὲ γλώσσῃ, ἀλλ' ἔργῳ καὶ ἀληθείᾳ.

ΕΩ.

Ὁ πατὴρ φιλεῖ τὸν υἱόν.

Ὁρφεὺς ᾄδων ἐκινεῖ λίθους τε καὶ δένδρα.

Οἱ ἄνθρωποι τὸ παλαιὸν ἐν ἄντροις ὤκοῦν.

Νοεῖ καὶ τοῖς πρᾶττε.

Πολλοὶ δοκοῦντες θαυτοὺς φιλεῖν οὐκ ἀληθῶς φίλους εἰσι.

Δαίκαίον ἐστὶ ταῦτα ποιεῖν ἃ οἱ ἄρχοντες προεβίβαν.

ΟΩ.

Ἡ γνώσις φύσιό, ἡ δὲ ἀγάπη σὺκοδομεῖ.

Ὁπου καλῶς βιοῖς παράμενε, καὶ εὐτυχεῖς (κατὰ) τὰ πάντα.

Ὁ σίδηρος ἰσοῖ τοὺς ἀσθενεῖς ἐν τῷ πολέμῳ τοῖς ἰσχυροῖς.

Promiscuous.

Ἄγχι ὁ βασιλεὺς ἔφη, τοὺς Λακεδαιμονίους οὐκ ἐρωτᾷν πόσοι εἰσίν, ἀλλὰ ποῦ εἰσιν οἱ πολέμιοι.

Ὁμερὸς μοι δοκεῖ τοὺς μὲν ἀνθρώπους, θεοὺς πεποιηκέναι, τοὺς θεοὺς δὲ ἀνθρώπους.

Μὴ ἀγαπᾷτε τὸν κόσμον, μὴδὲ τὰ ἐν τῷ κόσμῳ· ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.

Οὐ ζῶσιν ἀληθῶς, οἱ ἀνόντοί εἰσιν.

Ἡ ὄργη πολλοὺς ἀναγκάζει δρᾶν κακά.

Οἱ Ἀθηναῖοι πρὸς τοὺς Μεγαρέας ἐπολέμησαν καὶ ἐνίκων διὰ Σόλωνα.

*Ἔσθι μέγας ἐν οὐρανῷ Ζεὺς, ὃς ἐφορᾷ πάντα.

Τιμᾶτω ἕκαστος τὸ καλὸν καὶ τὸ ἀληθές, καὶ μισείτω τὸ αἰσχρὸν καὶ τὸ ψεῦδος· ταῦτα γὰρ ἀρετῆς σημεῖα καὶ κακίας.

Ὁ τύραννος νομίζει τοὺς πολλὰς ὑπερηγεῖν ἑαυτῷ.

Ὁ πατήρ ἐκέλευσέ με ταῦτα ποιεῖν.

Ὁ κολακεύων τοὺς φίλους ἀδικεῖ καὶ βλάπτει αὐτούς.

Ὁ Σοκράτης διδάσκων πλείσθια ὠφέλησε τοὺς φίλους.

Ὁ δὲ Κύρος συνεκάλεσε πάντας ἄρχοντας τῶν συμμάχων.

Σαρδανάπαλος ἑσχαλὸς Ἰασσυραίων βασιλεύς, ὑπερῆρεν ἅπαντας τοὺς πρὸ αὐτοῦ τρυφῇ καὶ βραθυμίᾳ.

Οἱ τρίακοντα τύραννοι τῶν Ἀθηναίων πλείους ἀπεκλόνασιν ἐν ὀκτὼ μηνσίν, ἢ πάντες Πελοποννήσιοι ἐν δέκα ἔτεσιν.

Ἀλαβιδάδης τὰ πλοῖα πάντα συνήθροισεν παρὲς αὐλόν, ὅπως μηδεὶς ἐξαγγείλῃ τοῖς πολέμοις τὸ πλῆθος αὐτῶν.

Σοφοκλῆς μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν, περὶ τρεῖς καὶ ἑξήκοντα ἀνέχετο ἀνδράσι.

Κάδμος ἀποκτείνει δράκοντα καὶ τοὺς ὀδόντας αὐτοῦ σπείρει· τούτων δὲ σπαρένων, ἀνέβλιναν ἐκ γῆς ἄνδρες ἐνοπιοί.

Οἱ νόμοι δὲ οἱ πολλοὶ δοκοῦσί μοι δύω ταῦτα μάλιστα διδάσκειν, ἄρχειν τε καὶ ἄρχεσθαι.

(1) ὀφείλω. (2) 1 a. act. from ὑπεραίρω. (3) συναθροίζω.
(4) ἐξαγγέλλω. (5) part. 2 a. pass. from σπείρω.

	Indicative.	Imperative.	Opt—
		FIRST	CONJU—
Pres.	S. τιμ-άομαι-άη -άειται -ῶμαι -ᾶ -ᾷται D. -αόμεθον-άεσθον-άεσθον -ώμεθον-ᾷσθον-ᾷσθον P. -αόμεθα-άεσθε-ἄνται -ώμεθα -ᾷσθε -ᾷνται	τιμ-άου -άεσθω -ῶ -ἄσθω -ᾷσθον -ἄσθων -ᾷσθε -άεσθωσαν -ᾷσθε -ἄσθωσαν	τιμ-αοίμην -οίμην -αοίμεθον -οίμεθον -αοίμεθα -οίμεθα
Imp.	S. τίμ-αόμην -άου -άετω -οίμην -ῶ -ᾷτω	D. τίμ-αόμεθον -ώμεθον	-άεσθον -ᾷσθον
		SECOND	CONJU—
Pres.	S. φιλ-έομαι-έη -έειται -ῶμαι -ῆ -ῇται D. -εόμεθον-έεσθον-έεσθον -ούμεθον-εῖσθον-εῖσθον P. -εόμεθα-έεσθε-έονται -ούμεθα -εῖσθε -οῦνται	φιλ-έου -έεσθω -οῦ -εῖσθω -έεσθον-εῖσθων -εῖσθον-εῖσθων -έεσθε -έεσθωσαν -εῖσθε -εῖσθωσαν	φιλ-εοίμην -οίμην -εοίμεθον -οίμεθον -εοίμεθα -οίμεθα
Imp.	S. ἐφιλ-εόμην -έου -έετω -ούμεν -οῦ -εῖτω	D. ἐφιλ-εόμεθον -ούμεθον	-έεσθον -εῖσθον
		THIRD	CONJU—
Pres.	S. θηλ-όομαι-όη -όειται -οῦμαι -οῖ -οῖται D. -οόμεθον-όεσθον-όεσθον -ούμεθον-οῦσθον-οῦσθον P. -οόμεθα-όεσθε-όνται -ούμεθα -οῦσθε-οῦνται	θηλ-όου -όεσθω -οῦ -οῦσθω -όεσθον-όεσθων -οῦσθον-οῦσθων -όεσθε-οῦσθωσαν -οῦσθε-οῦσθωσαν	θηλ-οοίμην -οίμην -οοίμεθον -οίμεθον -οοίμεθα -οίμεθα
Imp.	S. ἐθηλ-οόμην -όου -όετω -οῦμην -οῦ -οῦτω	D. ἐθηλ-οόμεθον -οῦμεθον	-όεσθον -οῦσθον

—ative	Subjunctive.	Infinitive.	Particip.
GATION IN αω.			
-άοιο -άοιτο	εἴμ-άωμαι -άῃ -άῃται	εἴμ-άεσθαι	εἴμ-αόμενος
-ῶο -ῶιτο	-ῶμαι -ῶ -ῶται	-ᾷσθαι	-ῶμενος
-άοισθον-αοίσθην	-αώμεθον-άησθον-άησθον		
-ῶσθον-ῶσθην	-ώμεθον-ᾷσθον-ᾷσθον		
-άοισθες-άοντο	-αώμεθα-άησθες-άωνται		
-ῶσθες-ῶντο	-ώμεθα-ᾷσθες-ᾷνται		

-άεσθην P. εἴμιμ -αόμεσθαι -άεσθες -άοντο
 -αίσθην -ώμεσθαι -ᾷσθες -ᾷντο

GATION IN εω.			
-έοιο -έοιτο	φιλ-έωμαι-έῃ -έῃται	φιλ-έεσθαι	φιλ-εόμενος
-οῖο -οῖτο	-ῶμαι -ῶ -ῶται	-εῖσθαι	-ούμενος
-έοισθον-εοίσθην	-εώμεθον-έησθον-έησθον		
-οῖσθον-οῖσθην	-ώμεθον-ῶσθον-ῶσθον		
-έοισθες-έοντο	-εωμεθα-έησθες-έωνται		
-οῖσθες-οῖντο	-ώμεσθαι-ῶσθες-ᾷνται		

-έεσθην P. εἴφιλ -εόμεσθαι -έεσθες -έοντο
 -οῖσθην -ούμεσθαι -εῖσθες -οῖντο.

GATION IN οω.			
-όοιο -όοιτο	ὀηλ-όωμαι-όῃ -όῃται	ὀηλ-όεσθαι	ὀηλ-οόμενος
-οῖο -οῖτο	-ῶμαι -οῖ -οῖται	-οῦσθαι	-ούμενος
-όοισθον-οοίσθην	-οώμεθον-όησθον-όησθον		
-οῖσθον-οῖσθην	-ώμεθον-ῶσθον-ῶσθον		
-όοισθες-οοιντο	-οώμεθα-όησθες-όωνται		
-οῖσθες-οῖντο	-ώμεθα-ῶσθες-ᾷνται		

-οέσθην P. ὀέηλ -οόμεσθαι -όεσθες-οόντο
 -οῖσθην -ούμεσθαι -οῦσθες-οῖντο

Lesson on contract verbs.

ΑΩ.

Οὐδὲν τοῦτων κελεύω ὑμᾶς ποιεῖν ἵνα ἀνιᾶσθε, ἀλλ' ἵνα ἐκ τοῦτων ἀγαθόν τι λαμβάνητε.

ΕΩ.

Οὐ πάντα ἀνθρώπων τελεῖται κατὰ γνώμην.

Οἱ ἀγαθοὶ μισοῦνται ὑπὸ τῶν κακῶν.

Οὐκ ἀμελεῖται ὑπὸ Θεοῦ τὰ ἀνδρῶν ἀγαθῶν πράγματα.

Καὶ ἔσεσθε μισοῦμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.

Κόλαζε τὰ πάθη, ἵνα μὴ ὑπ' αὐτῶν τιμωρῇ.

Οἱ μὴ κολάζοντες τοὺς κακοὺς βούλονται ἀδικεῖσθαι τοὺς ἀγαθοὺς.

ΟΩ.

Ἡ γὰρ δύναμίς μου ἐν ἀσθενείᾳ τελειοῦται.

Οὗτος ὁ ἄνθρωπος θανάτῳ ζημιούεται.

Οἶδα ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζηλεῖτε.

Middle voice.

Καλῶς ἐστί τὸ ἐπικαλεῖσθαι τὸν Θεὸν ἐν ἀρχῇ τοῦ δειπνου.

Ὅταν λυπώμεθα, μηδέποτε ἄλλον αἰτιώμεθα, ἀλλ' ἑαυτοὺς.

Φίλους χεῖρ, ἢ μὴ πάντας τοὺς βουλομένους, ἀλλ' τῆς σῆς τιμῆς ἄξιους ὄντας.

Μὴ λύπῃ ἐπὶ τοῖς ἀποδνήσκουσιν! ἀναγκαῖον γάρ ἐστίν· λύπῃ ἐπὶ τοῖς αἰσχρῶς τελευτῶσι

Τὸν μὲν Θεὸν φοβέοι, τοὺς δὲ φίλους αἰσχύνου, τοῖς δὲ νόμοις πείθου.

(1) Imp. κλίσμαι.

Promiscuous.

Οἱ Λύκιοι νόμοις οὐκ ἐχρῶντο, ἀλλὰ ἐθεσι, καὶ ὑπὸ γυναιξίν
ἐπρατοῦντο ἐκ παλαιού.

Τοὺς ἀλκίμους, καὶ τοὺς σοφοὺς, καὶ τοὺς δικαίους φοβοῦνται
οἱ τύραννοι.

Ὁ Κύριος ἐπὶ παῖς ὧν ὅτε ἐπαιδεύετο σὺν τοῖς ἄλλοις παισὶ, πάν-
των κράτιστος ἐνομίζετο.

Διογένης λύχρον μεθ' ἡμέραν ἄψας,¹ ἄνθρωπον, φησί, ζητῶ.

Μίλων δ' ἐκ Κρότωνος ἀθλητῆς, ταῦτον ἀράμενος² ἔφερε διὰ
τοῦ σταδίου μέσου.

Περικλῆς, ἔρωτηθεὶς³ τί ἐσὶν ἐλευθερία, εἶπεν, ἀγαθὴ
συνείδησις.

Ἐπεσε⁴ τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.

Πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλ-
λεται.

Ὁ ἀριστος ἐν τοῖς Ἑλλησὶ βῆλωρ ἐγένετο Δημοσθένης.

Βραδέως μὲν φίλος γίνου,⁵ γενόμενος⁶ δὲ πειρῶ διαμένειν.

Σωκράτης, ἰδὼν μενέαιον πλούσιον καὶ ἀπαιδεύον, — ἰδοῦ, ἔφη,
χρυσοῦν ἀνδράποδον.

Ἐπαμεινώνδας ἔλεγε τὸν ἐν πολέμῳ θάνατον εἶναι κάλλιστον.

Ἀγησίλαος ἐρωτώμενος πῶς μεγάλην δόξαν ἐποίησατο, θανάτου
καταφρονήσας, ἔφη.

Λεωνίδας, τοῦ Ξέρξου γράφαντος, πέμψον τὰ ὄπλα, — ἀντί-
γραφέν, μολῶν⁶ λάβε.

(1) part 1. a. from ἀπλω. (2) part 1. a. m. from αἶρω.

(3) p. 1. a. pass. from ἐρωτάω. (4) πτω. (5) γίνομαι.

(6) μόλω.

Παυσανίας, τοῦ ἱατροῦ εἰπόντος αὐτῷ, γέγων γέγονας, — διότι, εἵπεν, οὐκ ἐχρησάμην¹ σοὶ ἱατρῷ.

Περικλῆς, μέλλων ἀποθνήσκειν, ἑαυτὸν ἐμακάριζεν ὅτι μηδεὶς Ἀθηναίων μελαν ἱμάσιον δι' αὐτὸν ἐνεδύσατο.²

Ἡ Μήδεια τοὺς παῖδας ἀπέκλεινε, καὶ λαβοῦσα ἄρμα πτηνῶν δρακόντων, ἐπὶ τοῦτου φεύγουσα ἦλθεν εἰς Ἀθήνας.

Οἱ βασιλεῖς τῶν Αἰγυπτίων τὰς πυραμίδας ὠκοδόμησαν, νομίζοντες διὰ τούτων τῶν ἔργων ἀθάνατον ἑαυτοῖς καταλείψειν τὴν μνήμην.

Ὡς νέοι, ἀλλὰ μάχεσθαι³ παρ' ἀλλήλοις μένοντες, Μηδὲ φυγῆς αἰσχυρὰς ἄρχετε, μηδὲ φόβου.

Σωκράτης εἶπεν, οἱ ἄλλοι ἀνδρωποι ζῶσιν⁴ ἵνα ἐσθίωσιν, αὐτὸς δὲ ἐσθίω ἵνα ζῷ.

Lesson from Hierocles.

Σχολαστικὸς ἱατρῷ συναντήσας, ὑπὸ τοίχου ἐκρύβη.⁵ Τινὸς δὲ πυθομένου τὴν αἰτίαν, εἶπεν· Καιρὸν ἔχω⁶ μὴ ἀσθενήσας, καὶ αἰσχύνομαι εἰς ὅπιν ἐλθεῖν τοῦ ἱατροῦ.

Σχολαστικὸς ἀπορῶν, τὰ βιβλία αὐτοῦ ἐπίπρασκε· καὶ, γράφων πρὸς τὸν πατέρα, ἔλεγε· Σύγχαιρε ἡμῖν, πάτερ· ἤδη γὰρ ἡμᾶς τὰ βιβλία τρέφει.

Σχολαστικῷ φίλος ἔγραψεν ἐν Ἑλλάδι ὄντι, βιβλία αὐτῷ ἀγοράσαι· τοῦ δὲ ἀμελήσαντος, ὥς, μετὰ χρόνον, τῷ φίλῳ συνώφθη, εἶπε· Τὴν ἐπιστολὴν, ἣν περὶ βιβλίων ἀπέστειλάς μοι, οὐκ ἐκομισάμην.

(1) χράομαι. (2) ἐνδύνω. (3) μάχομαι. (4) ζῶω. (5) κρύπτω.
(6) Literally *I have*, i. e. have passed a great while, not being sick.

Σχολαστικός θέλων τὸν ἵππον αὐτοῦ διδάξαι μὴ τρώγειν πολλὰ, οὐ παρέβαλεν αὐτῷ τροφάς. Αποδανόντιος¹¹ δὲ τοῦ ἵππου τῷ λιμῷ, ἔλεγε· Μέγα ἐζημιώσθην· ὅτε γὰρ ἔμαθε¹ μὴ τρώγειν, εὔτε ἀπέθανε.¹¹

Σχολαστικός οἰκίαν πωλῶν,² λίθον ἀπ' αὐτῆς εἰς δεῖγμα περιέφερε.

Σχολαστικός ἀμυναῖαν ἔχων, ἐσφράγισεν αὐτήν. Τοῦ δὲ δούλου κάλιθεν τρήσαντος,³ καὶ τὸν αἶνον αἶροντος, ἐθαύμαζεν ὅτι, τῶν σημάνωντων σώων⁴ ὄντων,⁵ ὁ οἶνος ἐλαττοῦτο.⁶ Ἐπεὶ εἶπεν· Ὁρά, μὴ κάλιθεν ἀφηρεῖς. Ὁ δὲ, ἀμαθεύσας, εἶπεν, οὐ τὸ κάτωθεν λείπει ἀλλὰ τὸ ἄνωθεν μέρος.

Σχολαστικός ἰδὼν σιρουβία ἐπὶ δένδρου, λάθρα ὑπεισελθὼν ὑφαπλώσατο⁷ τὸν κόλπον, καὶ ἔσσειε τὸ δένδρον, ὥς ὑποδεχόμενος τὰ σιρουβία.

Σχολαστικός μαζῶν¹ ὅτι ὁ κόραξ ὑπὲρ τὰ διακόσια ἔτη ζῇ, ἀγοράσας κόρακα εἰς ἀπόπειραν ἔτρεφε.

Σχολαστικός, ναυαγεῖν μέλλων, πινακίδας ἤλει,⁸ ἵνα διαθήκας γράφῃ· τοὺς δὲ οἰκείας ὁρῶν ἀλγῶντας διὰ τοῦ κινδύνου, ἔφη, μὴ λυπεῖσθε,⁹ ἐλευθερῶ γὰρ ὑμᾶς.

Σχολαστικός, ποταμὸν βουλόμενος περάσαι, ἀνῆλθεν εἰς τὸ πλοῖον ἐφιππος· πυθομένου δὲ¹⁰ τινος τὴν αἰτίαν, ἔφη, σπουδάζειν.

Σχολαστικοῦ παιδίον ἀπέθανεν.¹¹ ἰδὼν¹² δὲ πληθὺς λαοῦ συνελθεῖν, ἔλεγεν, αἰσχύνομαι εἰς τοσοῦτον ὄχλον μικρὸν παιδίον προφέρειν.

(1) μανθανῶ. (2) πωλέω. (3) τήρῶ. (4) σώω. (5) ὄν—εἰμί. (6) ἐλαττοῦ. (7) ὑφαπλω. (8) αἰτέω. (9) λυπέω. (10) πυθάνομαι. (11) ἀποθνήσκω. (12) εἶδω.

ACTÆON.

Φασίν, Ἀχλαίωνα ὑπὸ τῶν ἰδίων κυνῶν καταβρωσθῆναι.¹ Τοῦτο δὲ ἐστὶ ψευδές· Κύνων γὰρ τὸν δεσπότην καὶ μάλιστα φιλεῖ. Τὸ δὲ ἀληθές οὕτως ἔχει.* Ἀκταίων ἄνθρωπος ἦν τὸ γένος Ἀρκάδιος, φιλοκύνητος. Οὗτος ἔπρεπε κύνας πολλὰς καὶ ἐθήρευσεν ἐν τοῖς ὄρεσι.² Τῶν δὲ αὐτοῦ πραγμάτων ἡμέλει.³ Ὅτε δὲ οὐκέτι εἶχεν οὐδὲν, ἔλεγον οἱ ἄνθρωποι, Ἀχλαίων ὑπὸ τῶν ἰδίων κυνῶν καταβρώσθῃ.¹

LYNCEUS.

Λυγκέα λεγουσιν, ὡς τὰ ὑπὸ γῆν ἑώρα.¹ Τοῦτο δὲ ψεῦδος. Τὸ δὲ ἀληθές ἔχει ὧδε.* Λυγκεὺς πρῶτος ἤρξατο² μεταλλεύειν χαλκόν, καὶ ἄργυρον, καὶ τὰ λοιπά. Ἐν δὲ τῇ μεταλλεύσει, λύχνους καταφέρων ὑπὸ τὴν γῆν, τοὺς μὲν κατέλειπεν ἐπὶ τοῦ τόπου. Αὐτὸς δὲ ἀνέφερε τὸν χαλκόν καὶ τὸν σίδηρον. Ἐλεγον οὖν οἱ ἄνθρωποι, ὅτι Λυγκεὺς καὶ τὰ ὑπὸ γῆν ὄρεα,¹ καὶ καταδύων, ἀργύριον ἀναφέρει.

CÆNEUS.

Καινέα φασίν, ὅτι ἄλκιρος ἦν. Ὅς δ' ὑπολαμβάνει ἄλκιρον ἀπὸ σιδήρου ἄνθρωπον, εὐήθης ἐστίν. Ἡ δὲ ἀλήθεια ἔχει οὕτως.* Καίνεος ἦν ἀνὴρ Θετταλὸς τῷ γένει, ἀγαθὸς τὰ πολεμικά, καὶ ἐπιστήμων τοῦ μάχεσθαι. Γενόμενος² δὲ ἐν πολλαῖς μάχαις, οὐδέποτε ἐβρώσθῃ,³ οὔτε ὅτε Λαπίθαις συμμαχῶν πρὸς τῶν Κενταύρων

(1) καταβρώσθω. (2) ὄρεος. (3) ἀμελέω.

*Js thus.

(1) ὁράω. (2) αρχομαι.

(1) φημι. (2) γίνομαι. (3) τιτρώσκω.

ἀπέθανεν,⁴ ἀλλὰ συλλαβόντες⁵ αὐτὸν μόνον κατέχουσιν,⁶ καὶ οὕτως ἐτελεύτησεν. Ἐλεγον οὖν οἱ Λαπίδαι, ἀνελόμενοι⁷ τὸν νεκρὸν αὐτοῦ, καὶ εὐρόντες μὴ τετρωμένον⁸ τὸ σῶμα, Καινεὺς τὸν τε ἄλλον βίον ἄλγῳτος ἦν, καὶ ἀπέθανεν⁴ ἄλγῳτος.

EUROPA.

Φασίν, Εὐρώπην τὴν (θυγατέρα) Φοίνικος ἐπὶ ταύρου ὀχουμένην¹ διὰ τῆς θαλάττης ἐκ Τύρου εἰς Κρήτην ἀφικέσθαι.² Ἐμοὶ δὲ δοκεῖ οὕτε ταῦρον, οὐδ' ἵππον τοσοῦτον πέλαιος διανῦσαι δύνασθαι.³ οὕτε κόρην ἐπὶ ταῦρον ἄγριον ἀναδῆναι.⁴ Ὅτε Ζεὺς, εἰ ἐβούλετο Εὐρώπην εἰς Κρήτην ἐλθεῖν,⁵ εὔρεν⁶ ἂν αὐτῇ ἑτέραν πορείαν καλλίονα. Τὸ δὲ ἀληθές ἔχει ὥδε. Ἀνὴρ Κνώσιος, ὀνόματι Ταῦρος, ἐπολέμει τὴν Τυρίαν χώραν. Τελευταῖον δὲ ἐκ Τύρου ἤρπασεν⁷ ἄλλας τε κόρας, ἀλλὰ δὴ καὶ τὴν τοῦ βασιλέως θυγατέρα, Εὐρώπην. Ἐλεγον οὖν οἱ ἄνθρωποι, Εὐρώπην τὴν τοῦ βασιλέως Ταῦρος ἔχων ῥιχελί.¹⁰ οσοῦτου δὲ γενομένου,⁸ προσαναπλάσθη⁹ ὁ μῦθος.

GÆRYON.

Γηρυόνην φασίν, ὅτι τρικέφαλος ἐγένετο. Ἀδύνατον δὲ σῶμα τρεῖς κεφαλὰς ἔχειν· ἦν δὲ τοιόνδε τοῦτο. Πόλις ἐστὶν ἐν τῷ Εὐξείνῳ πόντῳ, Τρικαρηνία καλουμένη.¹ Ἦν δὲ Γηρυόνης ἐν τοῖς τότε ἀνθρώποις ὀνομαστός, πλούτῳ τε καὶ ἄλλοις διαφέρων.

(4) ἀποθνήσκω. (5) συλλαμβανω. (6) κατεχωννύω. (7) ἀναιρέω. (8) τερνίσκω.

(1) ὀχέω, — ὀχέομαι. (2) ἀφικνέομαι. (3) δύναμαι. (4) ἀναβαίνω. (5) ἐρχομαι. (6) εὐρίσκω. (7) ἀρπάζω. (8) γίνομαι. (9) προσαναπλάσσω. (10) οἰχομαι.

(1) καλέω.

Εἶχε³ δὲ καὶ βοῶν ἀγέλην θαυμασίην ἐφ' ἣν ἑλθόν² Ἡρακλῆς, ἀνιπιποιούμενον Γηρυόνην ἐκλείνεν.⁴ Οἱ δὲ θιέόμενοι⁵ περιελαυνόμενας⁶ τὰς βοῦς ἐθαύμαζον. Πρὸς τοὺς συνθανομένους⁶ οὖν ἔλαγόν τινες, Ἡρακλῆς ταύτας περιήλασεν,⁷ οὐσας⁸ Γηρυόνου, τοῦ Τρικαρῆνου· τινὲς δὲ ἐκ τοῦ λεγομένου, ὑπέλαβον⁹ αὐτὸν τρεῖς ἔχειν κεφαλὰς.

Ἀλέξανδρος ὁ μέγας ἤγετην σιραλίαν παρὰ ποταμὸν. Ὅρῳ δὲ τοὺς σιραλιώτας διψώνιας καὶ ἀφορῶνιας εἰς τὸ ῥεῦμα τοῦ ποταμοῦ, τὸν κήρυκα ἐκέλευεν εἰπεῖν· Ἀπεχώμεθα τοῦ ποταμοῦ! θανατῶδεις ἔχει τὸ ὕδωρ. Οἱ μὲν φοβηθέντες ἀπείχοντο καὶ τὴν ὁδὸν ἐλάχυνον. Ἀλέξανδρος δὲ διανύσας καὶ σιραλοπεδεύσας, αὐτὸς μετὰ τῶν ἡγεμόνων ἀπὸ τοῦ ποταμοῦ φανερώς ἔπιεν. Γελᾶσαντες οἱ σιραλιῶται καὶ τὴν αἰλίαν τῆς ἀπάτης νοήσαντες, ἀδεῶς ὑδρεύσαντο ἐκ τοῦ ποταμοῦ πάντες.

Ἡδέλησε Ξέρξης ἰδέσθαι πάντα τὸν σιραλὶν. Ὡς δὲ ἑώρα πάντα τὸν Ἑλλησπόντον ὑπὸ τῶν νεῶν κεκρυμμένον, καὶ τὰ πεδία πλέα ἀνθρώπων, ἐνταῦθα ὁ Ξέρξης ἐαυτὸν ἐμακάρισε· μετὰ δὲ τοῦτο, ἐδάκρυσε· ὡς βραχὺς, εἶπεν, ὁ πᾶς ἀνθρώπινος βίος ἐστίν, εἰ τοῦτων, ὄντων τοσούτων, οὐδεὶς εἰς ἐκατοστὸν ἔτος περὶεσθαι.

(2) ἔχω. (3) ἔρχομαι. (4) κλείνω. (5) θιέομαι. (6) συν-
θάνομαι. (7) περιελαύνω. (8) ὡς—εἰμί. (9) ὑπελάμβανω.

FIRST CONJUGATION OF VERBS IN μι.

ACTIVE VOICE.

	Indicative.	Imperative.	Optative.	Subjunctive.	Infinitive Part.
Pres.	S. ἴσῃ-ἡμι-ἡς-ἡσί -αἶον-αἶον P. -αμεν-αἶς-αἶσι	ἴσῃ-αδὶ-αἶω -αἶον-αἶω -αἶς-αἶωσαν	ἴσῃ-αἶν-αἶς -αἶη-αἶη -αἶημεν-αἶημεν-αἶησαν(αἶεν)	ἴσῃ-ῶ-ῶς-ῆ -ῆλον-ῆλον -ῶμεν-ῆς-ῶσι	ἴσῃ-ἄναι ἴσῃ-ᾶς
Imperf.	S. ἴσῃ-ῃν-ῃς-ῃ D. -ῆλον-ῆλην P. -ῆμεν-ῆς-ῆσαν(αν)	ἴσῃ-αἶ-ῆω -ῆλον-ῆω -ῆς-ῆωσαν	ἴσῃ-αἶν-αἶς -αἶη-αἶη -αἶημεν-αἶημεν-αἶησαν(αἶεν)	ἴσῃ-ῶ-ῶς-ῆ -ῆλον-ῆλον -ῶμεν-ῆς-ῶσι	ἴσῃ-ῆναι ἴσῃ-ᾶς

PASSIVE VOICE.

Pres.	S. ἴσῃ-αμαι-ασαι-αἶται D. -αἶμεθον-αἶθον-αἶσθον P. -αἶμεθα-αἶσθε-αἶται	ἴσῃ-αἶω(ω)-αἶσθω -αἶσθον-αἶσθω -αἶσθε-αἶσθωσαν	ἴσῃ-αἶμην-αἶο -αἶμεθον-αἶσθον-αἶσθην -αἶμεθα-αἶσθε-αἶντο	ἴσῃ-ῶμαι-ῆ-ῆται -ῶμεθον-ῆσθον-ῆσθον -ῶμεθα-ῆσθε-ῶνται	ἴσῃ-ασθαι ἴσῃ-άμενος
Imperf.	S. ἴσῃ-ᾶμεν-ᾶσο-ᾶτο D. -ᾶμεθον-ᾶσθον-ᾶσθον P. -ᾶμεθα-ᾶσθε-ᾶντο	ἴσῃ-ᾶω(ω)-ᾶσθω -ᾶσθον-ᾶσθω -ᾶσθε-ᾶσθωσαν	ἴσῃ-ᾶμην-ᾶο -ᾶμεθον-ᾶσθον-ᾶσθην -ᾶμεθα-ᾶσθε-ᾶντο	ἴσῃ-ᾶμαι-ᾶ-ᾶται -ᾶμεθον-ᾶσθον-ᾶσθον -ᾶμεθα-ᾶσθε-ᾶνται	ἴσῃ-ᾶσθαι ἴσῃ-ᾶμενος

MIDDLE VOICE.

Present and Imperfect, like the Passive.

2d Aor.	S. ἴσῃ-ᾶμην-ᾶσο-ᾶτο D. -ᾶμεθον-ᾶσθον-ᾶσθον P. -ᾶμεθα-ᾶσθε-ᾶντο	ἴσῃ-ᾶω(ω)-ᾶσθω -ᾶσθον-ᾶσθω -ᾶσθε-ᾶσθωσαν	ἴσῃ-ᾶμην-ᾶο -ᾶμεθον-ᾶσθον-ᾶσθην -ᾶμεθα-ᾶσθε-ᾶντο	ἴσῃ-ᾶμαι-ᾶ-ᾶται -ᾶμεθον-ᾶσθον-ᾶσθον -ᾶμεθα-ᾶσθε-ᾶνται	ἴσῃ-ᾶσθαι ἴσῃ-ᾶμενος
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THIRD CONJUGATION OF VERBS IN μ .
ACTIVE VOICE.

	Indicative.	Imperative.	Optative.	Subjunctive.	Inf. Part.
Pres.	S. δίδωμι -ως -ωσι D. -όντων-όντων P. -όμενον-οις-οῦσι	δίδω-οις -όντων-όντων -οἷς-οῦσι	δίδω-οἶν -όντων-όντων -οἷς-οῦσι	δίδω-ω -ῶς -ῶ -ώτων-ώτων -ώμενον-ώις-ώσι	δίδω-έναι δίδω-ός
Imp.	S. δίδω-ων -ως-ω D. -όντων-όντων P. -όμενον-οἷς-οῦσι	δίδω-οις -όντων-όντων -οἷς-οῦσι	δίδω-οἶν -όντων-όντων -οἷς-οῦσι	δίδω-ω -ῶς -ῶ -ώτων-ώτων -ώμενον-ώις-ώσι	δίδω-έναι δίδω-ός
2d Aor.	S. εἶδ-ων -ως-ω D. -όντων-όντων P. -όμενον-οἷς-οῦσι	εἶδ-οις -όντων-όντων -οἷς-οῦσι	εἶδ-οἶν -όντων-όντων -οἷς-οῦσι	εἶδ-ω -ῶς -ῶ -ώτων-ώτων -ώμενον-ώις-ώσι	εἶδ-έναι εἶδ-ός
PASSIVE VOICE.					
Pres.	S. δίδω-μαι-σθαι-οίαι D. -όμενον-σθον-σθον P. -όμεθα-σθε-σθαι	δίδω-σθ(ου)-σθω -σθον-σθων -σθε-σθε-σθω	δίδω-οίμην -όμεσθον-όμεσθον -όμεσθαι-όμεσθαι	δίδω-μαι-ῶ -ώιαι -ώμεσθον-ώσθον-ώσθον -ώμεσθαι-ώσθαι-ώσθαι	δίδω-σθαι δίδω-σθον δίδω-σθαι
Imp.	S. εἰδὼ-όμεν-σθω-οίω D. -όμενον-σθον-σθον P. -όμεθα-σθε-σθω	δίδω-σθ(ου)-σθω -σθον-σθων -σθε-σθε-σθω	δίδω-οίμην -όμεσθον-όμεσθον -όμεσθαι-όμεσθαι	δίδω-μαι-ῶ -ώιαι -ώμεσθον-ώσθον-ώσθον -ώμεσθαι-ώσθαι-ώσθαι	δίδω-σθαι δίδω-σθον δίδω-σθαι
MIDDLE VOICE.					
Present and Imperfect like the Passive.					
2d Aor.	S. εἶδ-όμεν-σθω-οίω D. -όμενον-σθον-σθον P. -όμεθα-σθε-σθω	εἶδ-σθ(ου)-σθω -σθον-σθων -σθε-σθε-σθω	εἶδ-οίμην -όμεσθον-όμεσθον -όμεσθαι-όμεσθαι	εἶδ-μαι-ῶ -ώιαι -ώμεσθον-ώσθον-ώσθον -ώμεσθαι-ώσθαι-ώσθαι	εἶδ-σθαι εἶδ-σθον εἶδ-σθαι

ACTIVE VOICE.

	Indicative.	Imperative.	Infín. Part.
Pr.	S. ζεύγν-υμι -υς -υσι	ζεύγν-υδι-ύτω	ζευγνύναι
	D. -ύλον-ύλον	-ύλον-ύτων	
	P. -υμεν-υτε-υσι	-υτε-ύτωσαν	ζευγνύς
Im.	S. ἐζεύγν-υν-υς-υ	D. ἐζεύγν-ύλον-ύλην	P. ἐζεύγν-υμεν-υτε-υσαν

PASSIVE VOICE.

Pr.	S. ζεύγν-υμαι-υσαι-ύται	ζεύγν-υσο -ύσθω	ζεύγνυθαι
	D. -ύμεθον-υσθον-υσθον	-υσθον-ύσθων	
	P. -ύμεθα-υσθε-υνται	-υσθε-ύσθωσαν	ζευγνύμενος
Im.	S. ἐζευγν-ύμην-υσο-ύλο	D. ύμεθον-υσθον-ύσθην	P. ύμεθα-υσθε-υντο

LESSON ON VERBS IN μι.

First Conjugation.

Τρεῖς κατλήρας ἴσλασαν οἱ Ἕλληνες ἐν τῷ δεσίπνῳ.

Ὁ Τάνταλος ἐν τῇ λίμνῃ αὔος ἐσλήκεν.

Ἴπποι παρ' ἄρμασι ἐσλήσαν. Ἐκέλευσε στήναι τὸ ἄρμα.

Σύνηδες ἦν τοῖς Ῥωμαίοις τοὺς τε βασιλεῖς καὶ τὰς ἄλλας ἀρχὰς καδίσταναι ἐν τῷ πεδίῳ τοῦ Ἀρεως.

Ἀριστῶντι¹ Διογένης ἐν αγορᾷ οἱ περιηστῶτες συνεχῶς ἔλαγον· κύον, κύον· ὁ δέ, ὕμεις, εἶπεν, ἐστὲ κύνες, οἱ με ἀριστῶντα περιεστήκατε.

Οἱ Λακεδαιμόνιοι καθίστᾱσι ἐφόρους, οἱ μέγιστον δύνανται· οὐδενὶ γὰρ ὑπανίστανται πλὴν βασιλεῖ καὶ ἐφόρῳ.

(1) ἀριστευ. (2) δυναμαι.

Τὰς μεταβολὰς τῆς τύχης γενναίως ἐπίστασο φέρειν.

Ὅτι ἄνσω φιλίας συνουσία (ἐστὶ) οὐδεμία, πάντες ἐπιστάμεθα.¹

Θεσαυρὸς μέγας ἐστὶν ἀγαθὸς φίλος τῷ καὶ τηρῆσαι τοῦτον ἐπίσταμένω.¹

Κακολογίας ἀφίστασο, ἐπαίνει² μᾶλλον παντὸς ἀνθρώπου.

Second Conjugation.

Τοῦτον τὸν νόμον ὁ Θεὸς ἐτέθεικεν εἴ τι ἀγαθὸν θέλεις, παρὰ σεαυτοῦ λαβέ.³

Οἱ παλαιοὶ τοῖς ἀποθανούσιν⁴ ὀδελὸν εἰς τὸ στόμα κατέθετηκαν.

Φασὶ τοὺς Φοίνικας οὐκ ἐξ ἀρχῆς εὐρεῖν⁵ τὰ γράμματα, ἀλλὰ τοὺς τύπους μετέθεῖναι μόνον.

Αἰσώπος ἔλεγεν· Δύω πήρας ἡμεῖς φέρομεν, τὴν μὲν ἔμπροσθεν τὴν δὲ ὀπισθεν· καὶ εἰς τὴν ἔμπροσθεν ἀποτίθεμεν τὰ τῶν ἄλλων ἀμαθήματα, εἰς δὲ τὴν ὀπισθεν τὰ ἐαυτῶν· διὸ οὐδὲ καθορῶμεν αὐτά.

Πολλοὶ νομοθέται ἐθέτηκαν νόμους, ἵνα ἐξαπαλύνωσι⁶ τὸν δῆμον. Οὗτος ὁ ἄνθρωπος ὅλην ἀναπίμπλησι τὴν πόλιν τῆς αἰσχύνης καὶ ἀπιστίας.

Ὁ Πίλλακος, τὴν ἀρχὴν τῶν Μιτυληναίων δέκα ἔτη κατὰσχών καὶ εἰς τὰξιν ἀγαγὼν τὸ πολίτευμα, κατέθετο αὐτήν.

Παυσανίας, ὁ Λακεδαιμόνιος συνετέθετο⁷ φιλίαν πρὸς τὸν βασιλέα.

(1) ἐπίσταμαι. (2) ἐπαίνεω. (3) λαμβάνω. (4) ἀποθνήσκω. (5) εὐρίσκω. (6) ἐξαπαλάω. (7) ἀγω.

Third Conjugation.

Οὐδὲν ἄνυσ πόνου Θεὸς δίδωσιν ἀνθρώποις.
 Ἦ δωρεά, ἦν ὑμεῖς ἔδολε αὐτοῖς ἦν μεγάλη.
 Μὴ λέγε, τί δώσεις· μὴ δίδωσι γὰρ ὁ λέγων.
 Κρίσει δικαίᾳ καὶ δίδου καὶ λάμβανε.
 Δὸς τὴν χεῖρά μοι. Δίδολε καὶ δοθήσεταί ὑμῖν.
 Οἱ Ἀθηναῖοι ἔπεισάν¹ τινὰς τῶν Βυζαντιῶν προδοῦναι τὴν πόλιν.
 Ἄπαν ὧρον, εἰ καὶ μίκρον ἦ, μέγιστόν ἐστιν, εἰ μετ' εὐνοίας
 δίδῃς.
 Οὔτις ἐστὶν ἀνθρώπων, ᾧ Ζεὺς μὴ κακὰ πολλὰ δίδῃ.
 Θεοῦ διδόντος, οὐδὲν ἰσχύει φθόνος.
 Θεοῦ οὐ διδόντος, οὐδὲν ἰσχύει πόνος.
 Νόμος ἦν τῶν Ἀθηναίων· Τῷ Ὀλύμπιᾳ² νικήσαντι δραχμαὶ
 πεντακοσῖαι δίδόσθωσαν.
 Νόμος ἦν τῶν Ἀθηναίων τῷ κομίσαντι⁴ λύκον πέντε δραχμας
 δίδοσθαι.
 Ἀλέξανδρος, ὅτε εἶλε τὴν τῶν Θηβαίων πόλιν, ἀπέδοτο
 τοὺς ἐλευθέρους πάντας.

Fourth Conjugation.

Χρόνος δίκαιον ἄνδρα δείκνυσιν ἄλλος.
 Ἐκείνοι κατέσταντες τὸν Σοκράτην, τὸν νόμον αὐτῷ ἔδεικνύτην.
 Ὁ χρόνος δείκνυσιν τὰς κακίητας τῶν ἀνθρώπων.
 Παῖς τῆς Παλλάδος ἐν Ῥώμῃ δείκνυται οὐ πρόσω τῆς ἀγο-
 ρᾶς.

(1) πείθω. (2) in the Olympic games. (3) νικάω. (4) κο-
 μίζω.

Exercises in turning English into Greek.

ACTIVE VOICE.

INDICATIVE.

Present. Τιω, λεγω, γραφω, Thou honorest, he says, we
κρινω. write, they judge.

Ἐκείνος ἀκουω. Ἀγαπη πας He hears. Love hopes all
ἐλπίζω. things.

Imperfect. Ἀκουω, τρεχω, I was hearing, thou wast run-
βλεπω, ἄδω, νιπτω, πιστευω. ning, he was looking, we
were singing, ye were
washing, they were believ-
ing.

Ἔγω φυλασσω, ἐκείνος λεγω, ὁ We were watching, they
στρατιωτης διωκω. were speaking, the soldiers
were pursuing.

First Future. Βλεπω, διωκω, I shall see, thou shalt pursue,
ἀγω, πλεκω, ἀρπαζω, ἴσθημι. we shall go, ye shall weave,
they shall seize, he shall
place.

Συ διδάσκω, ἐγω γραφω ἐπισ- Ye will teach, we shall write
τολη. a letter.

First Aorist. Θαυμαζω, λουω, They wondered, he washed,
ἄδω, πέμπω. we sung, ye sent.

Ἐκείνος σωζω συ, ἐγω διδωμι He saved you, we gave those
οὗτος. things.

First Perfect. Βαλλω, βλε- I have thrown, thou hast seen,
πω, κρινω, πρᾶσσω, διδωμι. he hath judged, ye have
done, they have given.

Συ πέμπω, χεῖρ χεῖρ νιπτω. Ye have sent, hand has wash-
ed hand.

First Pluperfect. Ἄγω, γρα- I had lead, ye had written,
φω, τριβω, στέλλω, διδάσκω, he had rubbed, we had
ἄδω. sent, ye had taught, they
had sung.

Συ γραφω, ἐγω τυπῶ.

Ye had written, we had struck.

Second Aorist. Τυπῶ, φευγῶ, λείπω, πρᾶσσω.

They strike, we flee, thou left, ye do.

Πας φευγῶ, τρεπῶ πολὺς χρυσοῦς.

They all fled, gold turns many men.

Ἐγω λέγω καὶ πρᾶσσω οὐτος.

We spoke and did these things.

SUBJUNCTIVE.

Present. Γραφῶ, τιμω, στέλλω, μένω, λέγω.

I may write, thou mayst honor, we may send, ye may remain, they may say.

Ὁ κυὼν ἀρπάζω τὸ πρόβατον.

The dog may seize the sheep.

First Aorist. Θαυμάζω, λουώ, βλέπω, διδάσκω, ἐγείρω, ἀκούω.

I might admire, thou mightest wash, he might see, we might teach, ye might rise, they might hear.

Perfect. Ἀκούω, τυπῶ, γραφῶ, λείπω, στέλλω, σφαλλώ.

I may have heard, thou mayest have struck, he may have written, they may have left, ye may have sent, they may have moved.

Συ γραφῶ ἐπιστολήν.

Ye may have written a letter.

Σοφία μόνος ἀθάνατος μένω.

Wisdom alone remains immortal.

Ὅμιλια κακὸς φθέρει εἶδος χρηστὸς.

Evil communications corrupt good manners.

Exercises in turning English into Greek.

PASSIVE VOICE.

Present. Ἀγαπᾶω, θαυμάζω, τυπᾶμαι, καλᾶζω, λείπω, ἀκούω. I am loved, thou art admired, he is struck, we are punished, ye are left, they are heard.

Imperf. Λείπω, τιω, πρᾶσσω, σῶζω, διώκω, πεμπῶ. I was left, thou wast honored, it was done, we were saved, ye were pursued, they were sent.

First Future. Βλέπω, κρίνω. γράφω, ἐγὼ πιστεύω, σὺ φυλάσσω, ἐκείνος στέλλω. I shall be seen, thou shalt be judged, it shall be written, weshall be believed, ye shall be watched, they shall be sent.

First Perfect. Διδάσκω, δίδωμι, τιδῆμι, δεικνύμι, σφαλῶ, πέμπω. I have been taught, thou hast been given, he has been placed, we have been shown, ye have been supplanted, they have been sent.

Pluperfect. τιω, στέλλω, γράφω, ἀρπαζῶ, βλαπτῶ, λυῶ. I had been honored, thou hadst been sent, it had been written, we had been seized, ye had been hurt, they had been unbound.

First Aorist. Φυλάσσω, νίπτω, τυπᾶμαι, ἀκούω, λείπω, σῶζω. I was watched, thou wast washed, he was struck, we were heard, ye were left, they were saved.

Ἔγω τρέφω.

We are nourished.

Γυνὴ θαυμάζω.

Women are admired.

Ὁ ἵππος τυπᾶται.

The horse was struck.

Ἡ ἐπιστολὴ γραφῶ.

Σὺ καλᾶζῶ.

Ὁ κυὼν λείπῶ.

Ὁ ἵππευς στέλλῶ.

Τὸ βιβλίον δίδωμι.

Ἄνθρωποι χρηστοὶ φιλεῶ.

Τὸ τείχος οἰκοδομεῶ.

Ὁ βαρβαρὸς διώκῶ καὶ τρεπῶ.

Τὰ δένδρα κοπῶ.

The letters were written.

Ye shall be punished.

The dogs shall be left.

The horsemen shall be sent.

The book shall be given.

Useful men will be esteemed.

The wall has been built.

The barbarians have been
pursued and put to flight.

The trees have been cut
down.

VOCABULARY.

A

Ἀγαθός, ἡ, ὄν. good.

ἀγαπᾶω, ὦ, ἡσώ, ἡγάπηκα. to love. From

ἀγάπη-η, ἡς. f. 1. love.

ἀγαπητός, ἡ, ὄν. beloved.

ἄγγελος, ου. com. 2. an angel; a messenger.

ἀγέλη-η, ἡς. f. 1. a herd, flock.

Ἀγησίλαος, ου. m. 2. Agesilaus.

ἅγιος, α. ον. holy.

Ἄγ-ις, ιδος. m. 3. Agis.

ἄγκυρα, ας. f. 1. an anchor.

ἄγνοι-α, ας. f. 1. ignorance; from ἀγνοῖω, not to know.

ἀγορά-α, ᾤς. f. 1. a marketplace.

ἀγορᾶζω, ᾤσω, ἡγόρακα. to buy; from ἀγορά.

ἄγριος, α, ον. wild, rough; from ἀγρός, a field.

ἄγρυπνος, ον. g. ου. adj. wakeful; for ἀγρυπνέω, waking.

ἄγω, ὄξω, ἤξα; to go, to lead; 2. a. ἤγον. part. ἀγώνων, by Att. redup. for ἄγων.

ἀγωνίζω—ζουαι, f. σωμαί, ἡγωνίσμαι, to contend, struggle; imperf. ἡγωνίζομην, ου, αἰρεσίω-ρος, α, ον, more desirable; from ἀγών, a contest.

ἀδελφή-ή, ἡς. f. 1. a sister.

ἀδελφός, ου. m. 2. a brother.

ἀδελῶς, adv. without fear.

ἀδικέω, ὦ, ἡσώ, ἡδίκηκα. to do injustice, from α not and δίκη, right.

ἀδικία, ας. f. 1. injustice.

ἀδικος, ον. g. ου. adj. unjust.

ἀδύνατος, ον. g. ου. adj. impossible.

ᾄδω, ᾄσω, ᾄξα. to sing.

ἀεί, adv. always.

ἄήρ, ἄέρος. m. 3. the air (or atmosphere;) from ἄω, to blow.

ἀθάνατος, ον. g. ου. adj. immortal; from α not and θάνατος.

Ἀθηνᾶ, ᾤς. f. 1. Minerva.

Ἀθῆν-αι, ων. f. 1. pl. Athens.

Ἀθηναῖος, ου. m. 2. an Athenian.

ἄθλητή-ής. ου. m. 2. a wrestler; from ἀεθλος, a contest.

ἄθλιος, α, ον. wretched.

Αἰγυπτιός, ον, g. ου. adj. Egyptian.

Αἴγυπτος, ου. f. 2. Egypt.

αἷμα, ατος, n. 3. blood.

αἰξ, αἰγός, f. 3. a she-goat.

αἰρεσίω-ρος, α, ον, more desirable; comp. of αἰρετός.

- αἰρ-έω, ἦσω, ἤρῃκα, to take, seize; 2. f. ἐλῶ, 2. a. εἴλων.
- αἶρω, ἀρῶ, ἤρκα, to take away, kill.
- αἰσχρο-ός, ἄ, ον. base, shameful; from αἶσχος, shame.
- αἰσχροῦς, adv. basely.
- αἰσχύν-η, ης, f. 1. shame, disgrace.
- αἰσχύν-ω, νῶ, ἤσχυγκα, to shame, disgrace; αἰσχύνομαι, to be ashamed of, to reverence.
- Αἴσωπ-ος, ου. m. 2. Æsop.
- αἰτ-έω, ὦ, ἦσω, ἤτηκα, to ask.
- αἰτί-α, ας. f. 1. a cause, a reason.
- αἰτι-άομαι, ὦμαι, ἄσομαι, ἡλίαμαι, to accuse, blame.
- αἰῶν, ὦνος, m. 3. an age, eternity.
- αἰώνι-ος, ον, g. ου, adj. and αἰώνι-ος, α, ον. eternal.
- ἀκάθαρτ-ος, ον. g. ου, adj. unclean.
- ἀκίνδυν-ος, ον. g. ου. adj. safe, free from danger; from α and κίνδυνος.
- ἀκμά-ζω, σω, ἤκμακα; to bloom.
- ἀκού-ω, σω, ἤκουκα, to hear; imperf. ἤκουον, perf. m. ἀκήκοα.
- ἀκρίς, ἰδος. f. 3. a locust.
- Ἀκταί-ων, ὠνος, m. 3. Actæon.
- ἀλαζονεί-α, ας. f. 1. boasting.
- ἄλας, ἄλατος; n. 3. salt; from ἄλς.
- ἀλγ-έω, ὦ. f. ἦσω, ἤλγῃκα; to be in pain, to be grieved.
- From
- ἄλγ-ος, εος, n. 3. pain, grief.
- ἀλεκτρι-ών, ὄνος. com. 3. a cock or hen; from α not and λέκτρον, a bed.
- Ἀλέξανδρ-ος, ου. m. 2. Alexander.
- ἀληθεύ-α, ας. f. 1. truth.
- ἀληθ-ής, ες. g. εος. adj. true.
- ἀληθιν-ός, ή. ὄν. true, certain.
- ἀληθῶς. adv. truly.
- ἄλι-εύς, εος. m. 3. a fisherman; from ἄλς.
- Ἀλκιβιάδ-ης, ου. m. 1. Alcibiades.
- ἄλκιμ-ος, η. ον. strong, from ἀλκή, strength.
- ἄλλ' and ἀλλὰ, conj. but.
- ἀλλήλ-ων, ὠν, ὠν. g. pl. pron. (nom. wanting) one another.
- ἄλλ-ος, η, ο. pron. other.
- ἀλλότρι-ος, α, ον. of others.
- ἄλογ-ος, ον, g. ου. adj. destitute of reason; from α not and λόγος.
- ἄλς, ἄλός, f. 3. the sea, salt.
- ἄμαθής, ὄν. g. ου. adj. most ignorant; super. of ἀμαθής, illiterate.
- ἁμαρτήμ-α, ατος. n. 3. a fault.
- ἁμαρτία, ας. f. 1. a sin, fault.

Ἀμειναῖ-ος, α, ον. Aminæan.	ἀνδρεῖ-ος, α, ον. brave, man-
ἀμελ-έω, ὦ, ἦσω, ἡμέληκα;	like; from ἀνή.
to neglect.	ἄνεμ-ος, ου. m. 2. the wind.
ἀμισθί; adv. without reward.	ἄνευ. adv. without, except.
ἀμν-ός, οὔ. m. 2. a lamb.	ἀν-ήρ, έρος, δρός, m. 3. a man.
ἀμπελ-ος, ου. f. 2. a vine.	ἄνθος, εος, n. 3. a flower.
ἀμπελ-ών, ὦνος, m. 3. a vine-	ἀνδρώπιν-ος, α, ον. human.
yard.	ἀνδρωπ-ος, ου. m. 2. a man.
ἀμωμ-ός, ου. g. ου. adj. blame-	ἀνι-άω, ὦ, ἦσω, to afflict.
less.	ἀνίηλ-ος, ον, g. ου. adj. weak-
ἀν. conj. if. It sometimes gives	minded, from α not and νοέω.
the verb connected with the	to think.
meaning of <i>could</i> , <i>would</i> ,	ἀντί and ἀντ'. prep. for.
<i>might</i> , &c.	ἀντιγράφ-ω, ψω, γράφα, to
ἀνά, prep. by, through, with.	write back.
ἀνα-βαίνω, βήσω, βέβηκα; to	ἀντιποιέ-ω, ὦ, ἦσω, to oppose.
ascend; from ἀνά and βαί-	ἄντρ-ον, ου. n. 2. a cave, den.
νω.	ἄνωθεν, adv. above.
ἀναγγέλ-λω, λῶ, ἀνήγγελκα;	ἀνοφελ-ής, ες, g. έος, adj. un-
to bring back, word; from	profitable.
ἀνά and ἀγγέλλω.	ἄξι-ος, α, ον. worthy, of the
ἀναγκά-ζω, σω, ἠνάγκακα, to	value of.
compel; from ἀνάγκη, ne-	ἀπαγγελί-α, ας. f. 1. good ti-
cessity.	dings, information.
ἀναγκαῖ-ος, α, ον. necessary.	ἀπαιδεῖν-ος, ον. g. ου. adj. il-
ἀν-έρχομαι, ελευσθαι, 2. a.	literate.
act. ἀνῆλθον; to arrive at.	ἅπ-ας, ασα, αν. every one, all.
ἀναίδει-α, ας. f. 1. impudence.	ἀπάτ-η, ης. f. 1. fraud, decep-
ἀναιρ έω, ἦσω, ἀνήρηκα, 2. a.	tion.
m. ἀνειλόμην, to take away.	ἀπειθ-ής, ες, g. έος. adj. diso-
from ἀνά and αἰρέω.	bedient.
ἀναπίμπλη-μι, σω, to fill.	ἁπειρατ-ος, ον, g. ου. not tempt-
ἀναστέλλ-ω, λῶ, ἀνατίσταλκα;	ed, from α and πειράω, to try.
to rise up; from ἀνά and	ἀπέ-χω, ξω. pres. pass. ἀπέ-
τέλλω.	χομαι, to abstain; from ἀπό
ἀναφέρω, ἀνοίσω, to bear away.	and έχω.
ἀνδράποδ-ον, ου. n. 2. a slave.	ἀπιστί-α, ας, f. 1. unbelief.

ἀπλ-ός οὐς, ὅη ἤ, ὅον οὖν. (con-	ἀπο-τίθῃμι, θήσω, τέθεικα, to
tracted) simple, without	put away; from ἀπό and
guile.	τίθῃμι.
ἀπλούσιερ-ος, α-,ον, more sim-	ἀπο-φαίνω, φανῶ, πέφαγκα, to
ple, compar. of ἀπλός.	shew, explain; from ἀπό
ἀπό or ἀπ' prep. from.	and φαίνω.
ἀπο-βάλλω, βαλῶ, βέβληκα,	ἀπο-χωρέω, χωρήσω, κχωρήκα,
2. a. ἀπέβαλον; to cast away,	to withdraw; from ἀπό and
reject.	χωρέω, to yield.
ἀπο-βλέτω, βλέψω, βέβληκα,	ἀπτω, ἄψω, ἤφα, to light, kin-
to look upon; from ἀπό and	dle.
βλέπω.	ἄρα. adv. whether.
ἀπο-δέχομαι, δέξομαι, δέδεγμαι,	Ἀράσπ-ης, ου. m. 1. Araspes.
to receive from.	ἄργυρ-ος, ου. m. 2. silver.
ἀπο-δίδωμι, δῶσω, δέδωκα, to	ἄργυρι-ον, ου. n. 2. money.
restore; from ἀπό and δι-	ἄρξ-σκω, σω, ἤρεκα, to please.
δωμι.	ἄρετ-ή, ἥς, f. 1. virtue.
ἀπο-κλείνω, κλεινῶ, ἀπέκλιχα,	Ἄρ-ης, εος, m. 3. Mars, war.
and ἀπέκλιγα, 2. a. ἀπέκλι-	Ἀριάδ-νη, νης. f. 1. Ariadne.
νον, to kill.	ἀριθμ-έω, ῶ, ἤσω, ἠρίσκηκα,
ἀπο-λαύω, λαύσω, λέλαινκα, to	to count; from ἀριθμός, num-
enjoy; from ἀπό and λαύω,	ber.
to enjoy.	ἀριστ-άω, ῶ, ἤσω, ἠρίσθηκα, to
ἀπο-λείπω, λείψω, λέλειφα, to	dine.
leave, forsake; from ἀπὸ	ἄριστ-ός, ἅ, ὅν. left, left side.
and λείπω.	ἄριστ-ος, η, ου. best, most ex-
ἀπόπειρ-α, ας, f. 1. a trial.	cellent; superl. of ἀγαθός.
ἀπο-πλέω, πλεύσω, πέπλευκα,	Ἀριστοτέλ-ης, εος, ους. m. 3.
to sail away from. Th. πλέω.	Aristotle..
ἀπορ-έω, ἤσω, to be in want;	Ἀρκάδι-ος, ου. m. 2. an Ar-
from α not and πόρος, a way.	cadian.
ἀπο-στέλλω, στέλῶ, ἀπέστειλα,	ἄρμ-α, ατος, n. 3. a chariot.
2. a. ἀπέσταλον, to send a-	ἄρπ-ά-ζω, σω, ἤρπαξα. to seize.
way.	Ἄρτεμ-ις, ιδος. f. 3. Diana.
ἀπόστολ-ος, ου. m. 2. an apos-	ἄρτι. adv. now, lately.
tle, a messenger.	ἄρτ-ος, ου. m. 2, bread.

ἀρχ-ή, ἡς, a beginning, power.	ἀφαιρ-έω, ᾧ, ἦσω, ἀφῆρακα, to
ἀρχιερ-εύς, έως, m. 3 the chief priest.	take away ; 2. n. act. ἀφείλον, 2. a. mid. ἀφειλόμην ; from ἀπό and αἰρέω.
ἀρχομαι, ἄρξομαι, to begin.	ἀφθαρτ-ός, ον. g. ου. adj. incorruptable.
ἀρχω, ξω, ἡρχα, to begin, govern ; from ἀρχή.	ἀφ-ικνέομαι, ικνούμαι, ἰξομαι, ἰγμαι, 2. a. m. ἀφικόμεν ; to arrive at ; from ἀπό and ικνέομαι ; to arrive.
ἀρχ-ων, οντος, m. 3. a ruler.	ἀπίστημι, ἀποστήσω, ἀφέστακα, to depart from, abstain from ; from ἀπό and ἵστημι.
ἄσεδ-ής, ες, g. έος, adj. impious.	ἀφορ-άω, άσω, ἀφεώρακα ; to look upon ; from ἀπό and ὀράω, to see.
ἀσθένει-α, ας, f. 1. weakness.	Ἀφροδίτ-η, ης, f. 1. Venus.
ἀσθενέστερ-ος, α. ον. weaker ; compar. of ἀσθενής.	ἄφρ-ων, ον, g. ονος, adj. foolish, mad.
ἀσθεν-έω, ᾧ, ἦσω, ἡσθένηκα, to be sick ; from α not, and σθένος, strength.	Ἀχαι-ός, ή, όν, Grecian.
ἀσθεν-ής, ες, g. έος, adj. weak.	ἀχαρίστ-ος, ον g. ου. adj. ungrateful ; from α not, and χάρις.
Ἀσί-α, ας, f. 1. Asia.	
ἄσμεν-ος, η, ον, cheerful, joyful.	
Ἀσσυρί-οι, g. ων. m. 2. the Assyrians.	
ἄστεροσ-ή, ἡς, f. 1. lightning.	
ἄστ-ήρ, ερος, m. 3. a star.	
Ἀστυάγ-ης, εος, ους, m. 3. Assyages.	
ἀσφαλ-ής, ες, g. έος, adj. safe.	
ἄσιμ-ος, ον, g. ου. adj. dishonored.	
ἄτρωτ-ος, ον, g. ου. adj. invulnerable.	
ἄτυχι-α, ας, f. 1. misfortune ; from α not, and τύχη.	
αὐτί for αὐτότι, adv. there.	
αὔ-ος, η, ον. dry thirsty.	
αὐτοῦ for ἑαυτοῦ, of himself.	
page 19.	
αὐτ-ίς, ή, ό, pron. he, she, it.	

B.

Βακτριαν-ος, η, ον. Bactrian.
 βάλλω, βλήσω, βέβληκα, to throw, cast ; 2. a. act. έβέλον.
 βαπτί-ζω, σω, βεβάπτισκα, to baptize, to wash ; from βάπτω.
 βάρβαρ-ος, ον. g. ου. adj. barbarian ; or βάρβαρος, ον. m. 2. (substantively) a barbarian.

βαρ-ύς, εἴα, ὕ, heavy, hard.

βασιλσί-α, ας, f. 1. a kingdom.

βασιλ-εύς, εἶος, m. 3. a king.

βασιλεύ-ω, σω, βεβασίλευκα, to reign.

βασιλικ-ός, ή, όν, kingly, royal.

βεβαι-ος, α, ον, firm; comp.

and super.

βεβαιότατ-ος, α, ον, firmest.

βεβαιότερ-ος, α, ον, firmer.

βελ-ος, εος, n. 3. an arrow, a dart.

βελτιστ-ος, η, ον, best; superl. of αγαθός.

βί-α, ας, f. 1. force, violence.

βιβλί-ον, ου. n. 2. a little book.

βίχ-ος, ου, m. 2. an earthen vessel.

βίος, βίου, m. 2. life.

From which

βι-όω, ώ, ώσω, βεβίωκα, to live.

βλάπ-τω, ψω, βέβλαφα, to hurt.

βλέ-πω, ψω, βέβλεφα, to behold.

βουλεύ-ω, σω, βεβούλευκα; to consult; from βουλή.

βουλ-ή, ής, f. 1. will, counsel.

βούλ-ομαι, ησομαι, βεβούλημαι; to be willing.

βοῦς, βοός, com. 3. an ox, cow, or bull.

βραδέως, adv. slowly, lazily.

βραχ-ύς, εἴα, ὕ. short.

βρώ-μα, ατος, n. 3. food, victuals.

Βυζάντι-ος, ου. m. 2. Byzantian.

Γ.

Γαβρίηλ, (indic.) Gabriel.

Γάζ-α, ας. f. 1. Gaza.

Γαλιλαί-α, ας, f. 1. Galilee.

γάρ, conj. for.

γαστ-ήρ, έρος, (ρος) the belly.

γελ-άω, σω, γεγέλακα, to laugh.

γενναίως, adv. courageously.

γενε-ά, ας. f. 1. a generation.

γέν-ος, εος, n. 3. a kind, race; from γίνομαι, to be.

γεραιότερ-ος, α, ον, older (for γειραιότερος) comp. of γεραιός, old.

γερ-ών, ον, g. οντος, adj. old.

γεωργ-ός, ου. m. 2. a husbandman.

γῆ, γῆς, f. 1. the earth, land.

Γηρυόν-ης, ου. m. 2. Geryon.

γίγ-ας, αντος, m. 3. a giant;

from γῆ and γάω, to be born.

γίνομαι, or γίγνομαι, γενήσομαι, γεγένημαι, perf. m. γέγονα, 2. a. m. έγενόμην; to be born, to be, to be made, to happen, to become.

γινώσκω or γιγνώσκω, γνῶσθαι, δέ, conj. but, yet.
 ἔγνωκα, 2. a. act. ἔγνω, δεῖ, (impersonal) it behoves.
 perf. pass. ἔγνωσμαι. perf. δεῖγμαι, αἶος, n. 3. an exam-
 ple. γέγονα; to know, think, understand.

γλυκί-ων, ov. g. ονος, sweeter;
 comp. of γλυκύς.

γλῶσσο-ς, ης, f. 1. a tongue.

γνώμη, ης, f. 1. an opinion, knowledge.

γνωρί-ζω, στω, ἐγνώρικα, to make known; from γινώσκω.

γνῶσις, εως, f. 3. knowledge.

γνωστ-ός, ή, ov. known.

γον-εύς, έως, m. 3. a parent.

γόνος, ου. m. 2. offspring.

γράμμα-α, ατος, n. 3. a letter, epistle; from γράφω.

γραμματ-εύς, έως m. 3. a scribe.

γράφω, ψω, γέγραφα; to write.

γυμν-ός, ή, όν, naked.

γυν-ή, αιός, f. 3. a woman.

Δ.

Δαίδαλ-ος, ου. m. 2. Dedalus.

δάκνω, δήξω, δέδηχα; to bite, sting.

δάκρυ-ον, ου. n. 2. a tear.

δακρ-ύω, ύσω, δεδάκρυκα; to weep; from δάκρυ, a tear.

Δαρσί-ος, ου. m. 2. Darius.

δείκνυμι, δείξω, δέδειχα, perf. pass. δέδειγμαι; to show.

δειλ-ός, ή, όν. cowardly.

δεινός, ή, όν. terrible.

δεινῶς, adv. terribly.

δεῖπν-ον, ου. n. 2. a supper.

δέκα, adj. (not decl.) ten.

δέκατ-ος, η, ov. the tenth.

δένδρ-ον, ου. n. 2. a tree.

δεξι-ός, ά. όν. right.

δεσπότ-ης, ου. m. 1. a master.

δέ-χομαι, -ξομαι, -δεγμαι; to take, receive.

δήμ-ος, ου. m. 2. the people.

Δημοσθέν-ης, εος, ους. m. 3. Demosthenes.

διά. prep. of, though, by.

διάβασ-ις, εως, f. 3. a passage, ford; from διά and βαίνω, to go.

διαθήκ-η, ης, f. 1. a testament, covenant; from διά and τίθημι.

διακόσι-αι, αι, α. two hundred; from δις twice, and εκατόν, a hundred.

διακρί-νω, νῶ, διακρίκα, to distinguish; from διά and κρίνω.

διάλυσ-ις, εως, f. 3. dissolution.

- διαμέ-νω, νῶ, διαμεμένηκα; to remain; from διά and μέ-νω.
 δια-νέμω, νεμῶ, νενέμηκα; to divide; from διά and νέμω, to divide.
 διαν-ύω, ύσω, διήνηκα; to perform; from διά and ανύω, to finish.
 διαπέμπ-ω, φω, διαπέπεμφα; to send away; from διά and πέμπω.
 διατί, adv. why, wherefore.
 διαφέρω, διοίσω, 1. a. διήνεγα; to excel, differ from; from διά and φέρω.
 διαφυλ-άσσω, άξω, διαπεφύλακα; to guard carefully; from διά and φυλάσσω.
 διδασκί-ός, ή, όν. taught.
 διδάσκαλ-ος, ου. m. 2. a master; teacher. From διδάσ-κω, ξω, δεδίδαχα; to teach, instruct.
 δίδωμι, δώσω, δέδωκα; to give, grant.
 δίκαι-ος, α, ου. just. Hence comp. and super.
 δικαιότατ-ος, η, ου. most just.
 δικαιότερ-ος, α, ου. more just.
 δίο, conj. therefore; from διά ύ, because of.
 Διογεν-ής, ής, m. 3. Diogenes.
 διώτι, conj. wherefore.
- Δίς, διός, m. 3. Jupiter.
 δι-ΐ-άω, ώ, ήσω, δεδίψηκα; to be thirsty; from δίψα, thirst.
 διώ-κω, ξω, δεδίωχα; to pursue, drive away.
 Δί-ων, ονος, m. 3. Dion.
 δοκεῖ, pres. impers. it seems.
 δοκ-έω, ώ, δόξω, δέδοχα, to seem, think.
 δοκιμά-ζω, σω, δεδοκίμαχα; to prove, try.
 δόλ-ος, ου. m. 2. deceit.
 δόξ-α, ας, f. 1. glory.
 δοξά-ζω, σω, δεδόξαχα, to think; from δόκεω.
 δουλει-α, ας, f. 1. servitude.
 From
 δούλ-ος, ου. m. 2. a servant.
 δράκ-ων, ονος, m. 3. a dragon.
 δραχμ-ή, ής, f. 1. a drachm.
 δρ-άω, ώ, άσω, Inf. pres. δρᾶν, to do.
 δρῦς, δρυός, f. 3. an oak.
 δύναμαι, 1 f. m. δυνήσομαι, to be able.
 δύναμ-ις, εως, f. 3. power, strength.
 δυνατ-ός, ή, όν. possible, able, strong.
 δύο, or Att. δύω. g. pl. δυῶν, dat. δυσί, two.
 δύσκολ-ος, ου. g. ου. adj. difficult, hard.
 δύσμορφ-ος, ου, g. ου. adj. de-

- formed; from *δύς*, signify-
ing *privation*, and *μορφή*,
form.
- δύσπολος*-ος, ον, g. ου. adj. dis-
agreeable.
- δύω*—see *δύο*, two.
- δωδεκα*, adj. (not decl.) twelve.
- δωρε-ά*, ᾱς. f. 1. a present.
- δῶρ-ον*, ου. n. 2. a gift.
- E.**
- Ἐάν, conj. if, unless; from
ε and ἀν.
- ἐαυτ-οῦ, ἧς, οῦ, pron. of him-
self. page 19.
- ἐγγί-ζω, σω, ἡγικα, to ap-
proach, press forward.
- ἐγ-είρω, ερῶ, ἡγερκα, to raise
up, to excite.
- ἐγκράτ-ει-α, ας, f. 1. temper-
ance, self-command.
- ἐγκρατ-ής, ες. g. εος. adj. tem-
perate, moderate.
- ἐγκώμ-ον, ου. n. 2. an encomi-
um, praise.
- ἐγώ, εμοῦ or μοῦ. I. page 9.
- ἔθν-ος, εος, n. 3. a nation.
- ἔθ-ος, εος, n. 3. a custom.
- εἰ, conj. if, though, since.
- εἰ μή, conj. if not, unless.
- εἶδω, εἶσμαι, p. m. οἶδα, to
see, to know; 2. a. εἶδον
and ἶδον; part. 2. a. ἰδών;
2. a. m. ἰδόμεν, 2. a. m. Inf.
ἰδέσθαι.
- εἴκοσι, adj. (not decl.) twen-
ty.
- εἰκ-ών, όνος, f. 3. an image.
- Εἰμί; I am. see page 10.
- εἰρήν-η, ης, f. 1, peace.
- εἰς, prep. in, into, for.
- εἷς, μία, ἓν, one, page 27.
- εἰσ-έρχομαι; ηλευσόμεαι, p. m.
ελήλυθα, to come or go in,
to enter; from εἰς and ἔρ-
χομαι.
- εἰσπιστέύ-ω, σω, εἰσπεπίστευκα,
to believe in.
- εἴσω and ἔσω, prep. for εἰς, in;
within.
- ἐκ, prep. of, from, out of.
- ἕκαστ-ος, η, ον. each, every
one.
- ἐκατοστ-ός, ή, όν. the hund-
redth.
- ἐκβάλλ-ω, ῶ, ἐκβέβληκα, to
cast or drive out; from ἐκ
and βάλλω.
- ἐκεῖ, adv. there.
- ἐκεῖνος, η, ο. he, she, it; this.
that.
- ἐκκλησί-α, ας, f. 1. an assembly,
church; from ἐκ and καλέω,
to call.
- ἐκκόπτ-ω, ψω; to cut off;
from ἐκ and κόπω.
- ἐκλέγ-ω, ξω, ἐκλέξαχα, to
choose, select. Hence
- ἐκλέγομαι, in mid. form, f. ἐκ-
λέξομαι. 1. a. m. ἐξελεξάμην,
to choose out, elect.

- ἐκλεκτ-ός, ἡ, ὄν, chosen.
 ἐκ-πλέω, πλεύσω ; to sail out of port ; from ἐκ and πλέω, to sail.
 ἐκτ-εῖνω, σνῶ, ἐκτέτακτα, to stretch out, extend.
 ἐκτ-ός, ἡ, ὄν, sixth.
 ἐκφοβ-ός, ον, g. ου. adj. fearless ; from ἐκ and φόβος, fear.
 ἐλάχιστ-ός, η, ον, smallest ; super. of ἐλαχύς, small.
 ἐλαττ-όω, ὠσω, ἡλάττωκα, to lessen ; from ἐλαχύς.
 ἐλαφρ-ός, ἄ, ὄν, light.
 εἶς-ος, ου. m. 2. pity.
 ἐλευθερί-α, ας, f. 1. freedom.
 ἐλεύθερ-ός, α, ον, free. Hence is
 ἐλευθερ-όω, ῶ, ὠσω, ἡλευθερώκα, to make free.
 ἐλκύω, ἐλκύσω, 1. a. εἴλκυσσα, imp. εἴλκον ; to draw, drag.
 Ἑλλ-άς, ἄδος, f. 3. Greece.
 Ἑλλην-ες, ων. m. 3. pl. Greeks or Grecians ; from Ἑλλην, ηνος, m. 3. Hellen. king of Thessaly.
 Ἑλλησποντ-ός, ου. m. 2. the Hellespont.
 ἐλλικ-ής, ες, g. εος. adj. deficient.
 ἐλπ-ίς, ἰδος, f. 3. hope.
 ἐμαυτ-οῦ, ἡς, οὔ. pron. of myself. page 19.
 ἐμβάλλ-ω, ῶ, ἐμβέβηκα, 2. a. ἐνέβαλον, part. ἐμβάλλον, to break into ; from ἐν and βάλλω.
 ἐμ-ός, ἡ, ὄν, pron. mine.
 ἐμπροσθεν, adv. before.
 ἐν, prep. in, upon, with.
 ἐναντίον, adv. before.
 ἐναντί-ος, α, ον, opposed.
 ἐνδοξ-ός, ον, g. ου. adj. honorable.
 ἐνδυμ-α, αῖος, n. 3. raiment.
 ἐνεκα or εἵνεκα or ἐνεκεν, adv. for, on account of.
 ἐννέα, adj. (not decl.) nine.
 ἐνοπλ-ός, ον, g. ου. adj. armed ; from ἐν and ὄπλαν, arms.
 ἐνοχ-ός, ον, g. ου. adj. liable to, in danger of ; from ἐν and ἔχω.
 ἐνταῦθα, adv. here, there.
 ἐντολ-ή, ἡς, f. 1. a command.
 ἐνώπιον, adv. before.
 ἐξ, prep. from ; for ἐκ.
 ἐξαγγ-έλλω, εἰῶ, ἐξηγγέλκα, to proclaim abroad ; from ἐκ and ἀγγέλλω, to relate.
 ἐξαπατ-άω, ῶ, ῆσω, ἐξηπάτηκα, to mislead ; from ἐκ and ἀπατάω, to deceive.
 ἐξουσί-α, ας, f. 1. power.
 ἐξω, adv. out, abroad.
 ἐορτ-ή, ἡς, f. 1. a feast.

- ἐπ' for ἐπί, prep. upon.
 ἐπαγγελί-α, ας, f. 1. a promise, declaration.
 ἐπαιν-έω, ῶ, ἦσω, ἐπῆνεκα and ηκα, to praise; from αἶνος, praise.
 ἐπαιν-ος, ου. m. 2. praise.
 Ἐπαμεινώνδας, ου. m. 1. Epaminondas.
 ἐπειδάν, adv. after that, since; for ἐπειδή ἄν.
 ἐπειδή, adv. since, if.
 ἐπί, prep. upon, above.
 ἐπιβλέ-πω, ψῶ, ἐπιβέβλεφα, to look upon; from ἐπί and βλέω.
 ἐπιγραφ-ή, ῆς, f. 1. inscription; from ἐπί and γράφω.
 ἐπιθυμί-α, ας, f. 1. a desire, lust; from ἐπί and θυμός, the mind.
 ἐπιχαλ-έομαι, οὔμαι. f. ἔσομαι, ἐπικέκλημαι, to call upon invoke; from ἐπί and καλέω, to call.
 ἐπίστ-αμαι, f. ἥσομαι, to know, understand; from ἐπί and ἴσασμαι or ἴσημι. to know.
 ἐπιστήμ-ων, ον, g. ονος, adj. skilful.
 ἐπιστολ-ή, ῆς, f. 1. an epistle, letter.
 ἐπιτήδε-ος, ον, g. ου. adj. necessary, acc. pl. τα ἐπιτήδεα, necessities of life.
 ἔπομαι, ἔψομαι, to follow; from ἐπω to go with.
 ἔπω, (obsolete in pres.) to say, to relate, 1. a. εἶπα, 2. a. εἶπον, εἶπες, εἶπτε.
 ἐραστ-ής, οὔ. m. 1. a friend.
 ἐργ-άζομαι, άσομαι, άσμαι, to work, to do; from ἔργον.
 ἐργασί-α, ας, f. 1. a work.
 ἐργάτ-ης, ου. m. 1. a laborer.
 ἔργ-ον, ου. n. 2. a work.
 ἔριφ-ος, ου. m. 2. a kid.
 Ἑρμ-ῆς, οὔ. m. 1. Mercury.
 ἔρχομαι, εἰσεύσομαι, p. m. ἤλυθα, Att. ἐλήλυθα, to come, go, 2. a. ἤλυθον, by sync. ἤλθον.
 ἔρωτ-άω, ῶ, ἦσω, ἥρωτηκα, to ask, to question.
 ἐσθ-ίω and ἔσθω, ἴσω, ἥσθικα; to eat, devour.
 ἑσπέρ-α, ας, f. 1. evening.
 Ἑσπερίδ-ες, ων. f. 3. pl. Hesperides.
 ἔσχατ-ος, η, ον, the last.
 ἑταῖρ-ος, ου. m. 2. a friend.
 Ἐτεοκλ-ῆς, ές, οὔς. m. 3. Eteocles.
 ἕτερος, α, ον, other, another.
 ἔτι, adv. yet, still more.
 ἐτοιμά-ζω, σω, ἡτοιμάχα, to prepare.
 ἐτοιμ-ος, ον. g. ου. adj. prepared, ready.
 ἔτος, ἔτεος, n. 3. a year.

- εὐδαιμονέστατος, η, ον, more happy; comp. from εὐδαιμον.
 εὐδαιμονία, ας, f. 1. happiness.
 εὐδαίμων, ον, g. ονος, adj. happy. fortunate.
 εὐδοκ-έω, ᾧ, ἥσω, ἡκα, to delight in; to be well pleased with; from εὖ well, and δοκέω, to think.
 εὐεργεσία, ας, f. 1. kindness; from εὖ and ἔργον.
 εὐήθης, ες, g. ος, adj. honest, simple; from εὖ and ἔθος, morals.
 εὐθύς, adv. immediately, presently.
 εὐθύς, εὐθεσία, εὐθύ, straight, upright, sincere. Hence comp.
 εὐθύτερος, α, ον, straighter, more upright.
 εὐλόγος, α, ον, g. ου. adj. rational, of good report; from εὖ and λόγος.
 εὐνοία, ας, f. 1. good will; from εὖ and νόος, the mind.
 Εὐξείνιος, ον, g. ου. adj. Euxine.
 εὐρίσχω, εὐρήσω, εὐρηκα, 2. a. εὑρον, to find, to know.
 Εὐρώπη, ης, f. 1. Europa.
 εὐσεβεία, ας, f. 1. piety, devotion; from εὖ and σέβω, to worship.
- εὐσεβής, ες, g. εος, adj. pious, devout; from the same.
 εὐτυχ-έω, ἥσω, ἡκα, to be fortunate; from εὖ and τυχή.
 εὐτυχία, ας, f. 1. good fortune; from the same.
 εὐφορώτατος, η, ον, more fertile; comp. from εὐφορος, fertile.
 εὐφροσύνη, ης, f. 1. joy, pleasure; from εὖ and φρήν the mind.
 εὐώνυμος, ον, g. ου. adj. of good name, lucky; *left*, or left side, (because omens on the *left* were fortunate) from εὖ and ὄνομα.
 ἐφ' for ἐπί, prep. upon, above.
 Ἐφεσσος, ου, f. 2. the city of Ephesus.
 ἑφιππος, ον, g. ου. adj. sitting on horseback: (substantively,) ἑφιππος, ου, m. 2. a horseman; from ἵππος, a horse.
 ἑφορος, ου, m. 2. an overseer, magistrate; from ἐφοράω, to inspect.
 ἐχθρίων, ον, g. ονος, adj. more odious; one who hates an enemy; comp. of ἐχθρός.
 ἐχθρά, ας, f. 1. enmity, hatred.

ἐχθρ-ίς, á, ὄν. adj. odious, hostile; substantively, an enemy; from ἐχθός, hated.

ἔχω, ἔξω or σχήσω, ἔσχηκα; from obsol. σχέω, to have, obtain; imperf. εἶχον. 2. a. ἔσχον. ἔχει. 3. per. pres. often means, is, it is so, as, οὕτως ἔχει.

ἕως, adv. until, as long as.

Z.

Ζάω, ζῶ, ζήσω, imp. ἔζην, to live, have life; from αῶ, to breathe.

Ζεὺς, g. Ζηνός and Διός, m. 3 Jupiter.

Ζέφυρ-ος, ου. m. 2. a Zephyr, the west wind.

ζημί-α, ας, f. 1. loss, damage, punishment.

ζημι-όω, ὦ, ὠσω, ἐζημίωκα, to damage, suffer damage; punish; from ζημία.

ζητ-έω, ῶ, ἥσω, ἐζητήκα, to seek, ask, wish.

ζώ-η, ης, f. 1. life.

ζυγ-ός, οῦ, m. 2. a yoke; from ζευγνύω, to join.

ζώ-ον, ου. n. 2. an animal, a living creature; from ζώη.

H.

Ἡ, ἡ, article, the; from ἵ, ἡ, τό.

ἤ. conj. than, then.

ἡγεμ-ών, ὄνος, com. 3. a leader, guide; from ἄγω, to lead.

ἡδέως, adv. willingly, gladly; from ἡδύς, sweet; comp. ἡδιον, super. ἡδίστα.

ἤδη, adv. already, now, soon. ἡδον-ή, ῆς, f. 1. pleasure, delight; from ἡδω, to delight.

Ἡλί-ας, ου. m. 1. Elias.

ἥλι-ος, ου. m. 2. the sun; from ἔλα, splendor.

ἡμέρα, ας, f. 1. a day.

Ἡρακλέ-ης, and contract, Ἡρακλ-ῆς, ῆς, m. 3. Hercules; from ἥρως and κλέος, the glory of heroes.

Ἡρώδ-ης, ου. m. 1. Herod.

ἡτ-α, ας, f. 1. a defeat.

ἦχ-ω, ὄος, οῦς, f. 3. an echo; from ἦχος, a sound.

Θ.

Θάλασσ-α or αἴθ-α, ης, f. 1. a sea.

θάνατ-ος, ου. m. 2. death.

θανατ-ώδ-ης, ες, g. σος, adj. deadly, fatal.

θάπ-τω, φω, τεθαπα, to bury.	θρόν-ος, ου. m. 2. a throne.
θαλξάλῃως, adv. bravely, with courage.	θυγάτ-ηρ, ἔρος, contracted, ρός, f. 3. a daughter.
θαυμά-ζω, σω, τεθαύμαχα, to wonder, admire.	θύρ-α, ας, f. 1. a door, gate.
θαυμαστ-ός, ή, όν. wonderful.	I.
θεά-ομαι, σομαι, τεθέαμαι, to see, behold; θεώμενος, part. pres. contracted, for θεαόμενος.	Ἰακώβ, m. (not declined,) Jacob.
Hence	ἰατρ-ός, ου, m. 2. a physician; from ἰάομαι, to heal.
θεάτρ-ον, ου, n. 2. a theatre.	ἴδε, adv. lo! behold!
θεῖ-ος, α, ον, divine.	ἴδι-ος, α, ον. peculiar, private, one's own.
θέλημ-α, αῖος, n. 3. the will, desire, pleasure, lust.	ἰδοῦ, adv. lo! behold!
θέλω, θελήσω, τεθέληχα, to will, wish, desire.	ἱερ-εύς, ἑως, m. 3. a priest; from ἱερός.
Θε-ός. ου. m. 2. God.	ἱερ-όν, ου. n. 2. a temple.
θεραπεύω, εύσω, τεθεράπευχα, to heal; from θέρω, to take care of.	ἱερ-ός, ά, όν, holy, sacred.
θερισμ-ός, ου. m. 2. a harvest.	Ἰησ-οῦς, ου, m. 2. Jesus; signifying the Savior.
θερμ-ός, ή, όν, warm, hot.	ἱμάτι-ον, ου, n. 2. a garment.
Θηβαῖ-ος, ου. m. 2. a Theban.	ἵνα, conj. that, so that, in order that.
θήκ-η. ης, f. 1. a sepulchre.	Ἰουδαῖ-ος, ου. m. 2. a Jew.
θήρ-α, ας, f. 1. the chase, hunting; from θήρ.	Ἰππαρχ-ος, ου. m. 2. Hipparchus.
θηρ-εύω, εύσω. τεθήρευχα, to hunt wild animals; from θήρ, a wild beast.	ἵππ-ευς, ἑως, m. 3. a horseman.
θηρί-ον. ου. n. 2. a wild beast.	ἵπποκρόμ-ος, ου. m. 2. a groom, a hostler.
θησαυρ-ός, ου. m. 2. a treasure.	ἵππ-ος, ου. com. 2. a horse.
Θησ-εύς, έος, m. 3. Theseus.	ἴσ-ος, η, ον, equal. Hence is
θνητ-ός, ή, όν. mortal.	ἰσώ-ω, ώ, ώσω, to make equal.
θολί-α, ας, f. 1. a hat, screen.	Ἰσραηλίσ-ης, ου. m. 1. an Israelite.
θρίξ, τρίχος, f. 3. hair.	

ἵστημι, στήσω, ἐσθλακα, 2. a.	Καίσαρει-α, ας, f. 1. Cæsarea.
ἕστην, to place, erect, ap- point.	κακί-α, ας, f. 1. wickedness, evil; from κακός.
ἰσχυρός, ἄ, ὄν. strong, pow- erful. From	κακολογί-α, ας, f. 1. slander: from κακός and λόγος.
ἰσχύς, ὄς, f. 3. strength, power.	κακ-όν, οὔ. n. 2. evil, misfor- tune.
ἰσχυρότερος, α, ὄν, stronger; comp. from ἰσχυρός.	κακ-ός, ἡ, ὄν, evil, bad, wicked. Hence
ἰσχύω, ὕσω, ἰσχυκα, to be able, from ἰσχυς.	κακότη-ς, ητος, f. 3. wicked- ness, malice.
ἴσως adv. equally, perhaps.	καλ-έω, ὦ, ἤσω, κέκληκα, to call, invoke.
ἰχθύς, ὄς, m. 3. a fish.	κάλλιστος, ος, η, ὄν. best, fair- est; super. of καλός.
Ἰωάνν-ης, ου, m. 1. John.	καλλί-ων, ὄν, g. ονος. adj. bet- ter, comp. of καλός.
Ἰων-ᾶς, οὔ. m. 1. Jonas.	καλοκαγαδί-α, ας, f. 1. hon- esty, probity.
	καλ-ός, ἡ, ὄν, good, beauti- ful.
	καλῶς, adv. well, handsome- ly.
	καρδί-α, ας, f. 1. the heart.
	Καρί-α, ας, f. 1. Caria.
	καρπ-ός, ου, m. 2. fruit.
	καλά, prep. by, against.
	κατα-βαίνω, βήσομαι, βέκα, to go or come down.
	κατα-βιβρώσκω. βρώσω, βέβρω- κα, to eat, devour.
	κατα-δύνω, δύσω, δέδυκα, to en- ter into, or secretly.
	κατα-λείπω, λείψω, λείψα, 2. a. κατέλιπον, to leave; from καλά and λείπω.
Κάδμ-ος, ου. m. 2. Cadmus.	
καθ' for καλά, prep. by, for.	
καθάπερ, adv. as, just as.	
καθαρός, ἄ. ὄν, pure, clear.	
καθίστημι, καθιστήσω, καθέσ- τηκα, to station, place one's self; from κατά and ἵστημι.	
καθό, adv. as, so as, as far as: from κατά and ὅ, which.	
καθορ-άω, ᾶσω, καθώρακα, to see, behold; from καλά and ὁράω.	
καθώς, i. e. κατά-ως, adv. as, just as.	
καί, conj. and.	
Καιν-εύς, εος, m. 3. Cæneus.	
καιρός, οὔ, m. 2. time, a sea- son.	

K.

κατα-λύ-ω, ὑσώ, λέλυκα, to destroy.	κήρ, κηρός. f. 3. fate, destiny.
κατα-μανθάνω, μαθήσω, μ-μάθηκα, to observe; from κατὰ and μανθάνω, to learn.	κήρ-υξ, υκος, m. 3. a public crier.
κατασκη-εῶ, ῶ, ἦσω, κατήσκηκα, to perform with care.	κῆρ-ος, εος, ους, n. 3. a whale.
κατασπίρ-εω, ψω, κατέσπρεφα, to overthrow, to turn about; from κατὰ and σπύρειν, to turn.	κίνδυν-ος, ου. m. 2. danger.
κατα-τίθηναι, τίθω, τέθεικα, to lay down.	κιν-έω, ῶ, ἦσω, κεκίνηκα, to move, shake.
καταφέρω, καλοῖσω, 1. a. κατήνεγκα, to carry down; from κατὰ and φέρω, to bear.	κλάδ-ος, ου. m. 2. a branch.
καταφεύ-γω, f. m. ζομαι, to take refuge; from κατὰ and φεύγω, to flee.	κλέ-ος, εος, n. 3. glory.
κατα-φρονέω, φρονήσω, πεφρόνηκα, to despise; from κατὰ and φρήν, mind.	κλέπτ-ης, ου. m. 1. a thief.
καταφυγ-ή, ἥς, f. 1. a refuge.	κληρονομί-α, ας, f. 1. an inheritance.
κατα-χωννύω, χώσω, to inter.	κληρονόμ-ος, ου, m. 2. an heir.
κατέχω, κατασχήσω, κατέσχηκα, 2. a. κατέσχον, to keep back, stop; from κατὰ and ἔχω.	κλητ-ός, ή, όν, called.
κατήγορ-ος, ου com. 2. an accuser.	κλίνω, κλινῶ, κέκλιχα, to bend or bow down.
κάτωθεν, adv. from beneath.	κνώσι-ος, ου. m. 2. a Gnosian,
κελεύ-ω, σω, κεκέλευκα, to order, command.	κοιλί-α, ας, f. 1. the belly.
Κένταυρ-ος, ου, m. 2. a Centaur.	κοιν-ός, ή, όν, common.
κέρδ-ος, εος, n. 3. gain, profit.	κοινων-ός, ου. m. 2. a partner.
κεφαλ-ή, ἥς, f. 1. the head.	κόκκ-ος, ου. m. 2. a grain, berry.
	κολά-ζω, σω, κεκόλαχα, to punish, restrain.
	κολακ-εύω, εύσω, κεκολάκευκα, to flatter. From
	κόλ-αξ, ακος, m. 3. a flatterer.
	κόλπ-ος, ου. m. 2. the bosom.
	κομί-ζω, σω, κεκόμικα, 1. a. m. ἐκομίσάμην, to bring, receive.
	κόπ-τω, ψω, κέκοφα, to cut, to fell.
	κόρ-αξ, ακος, m. 3. a crow, raven.
	κόρ-η, ης, f. 1. a girl, damsel.

Κορνήλι-ος, ου. m. 2. Corne- lius.	κτηῖς-ις, εως, f. 3. a posses- sion, property.
κορυφ-ή, ἥς, f. 1. the top, sum- mit.	κύμα-α, αἰος, n. 3. a wave.
κόσμι-ος, α, ον, modest, sober.	κύρι-ος, ου. m. 2. a lord, a master.
κόσμη-ος, ου, m. 2. a world ; an ornament.	Κῦρ-ος, ου. m. 2. Cyrus.
κράββατ-ος, ου. m. 2. a bed.	κύων, κυνός, com. 3. a dog.
κρατ-έω, ὦ, ἦσω, κεκράληκα, to retain in memory.	καλ-ύω, ύσω, κακώλυκα, to for- bid, hinder.
κράλισι-ος, η, ον, the best ; su- per. of ἀγαθός.	A.
κρατ-ήρ, ἥρος, a bowl ; from κεράννυμι, to mix.	Λάζαρ-ος, ου. m. 2. Lazarus.
κραυγ-ή, ἥς, f. 1. a cry, a shout.	λάθρα, adv. secretly.
κρείσσ-ων, ον, g. ονος, adj. bet- ter, stronger ; comp. of ἀγαθός.	Λακεδαιμόνι-ος, ου. m. 2. a Lacedæmonian. From
Κρήλι-η, ἥς, f. 1. Crete.	Λάχ-ων, ονος, m. 3. an inha- bitant of Lacedæmon.
κρίνω, κρίνω, κέκρικα, to judge.	λαλ-έω, ἦσω, λελάληκα, to speak, talk.
κρίσι-ς, εως, f. 3. judgement.	λαμβάνω, f. m. λέβωμαι, λέ- ληφα. 2. a. act. ἔλαβον, to take, receive.
κριτ-ής, οῦ. m. 1, a judge.	λάμπω, ψω, λέλαμφα, to shine.
Κροῖς-ος, ου, Cræsus.	λά-ος. ου. m. 2. a people.
Κρότ-ων, ονος, m. 3. Croton.	Λαπίδαι, ων, m. 1. pl. the Lapithæ.
κρύπτω, κρύψω, κέκρυφα, 2. a. pass. ἐκρύβην, to hide, con- ceal.	λέγ-ω, ξω, λέλεια, to say, speak, tell.
κτάομαι, ὦμαι, κτήσομαι, κέκ- τημαι, to acquire, possess ; pres. imper. m. κτάου, κτώ.	λεί-πω, ψω, λέλειφα, to leave, forsake.
κτείνω, κτενῶ, ἐκταχα, 2. a. ἐκτανον, to kill ; slay.	λέ-ων, οντος, m. 3. a lion.
κτενί-ζω, σω, to comb, curry.	Λεωνίδ-ας, ου. m. 1. Leonidas.
κτηῖμα-α, ατος, n. 3. a thing, possession.	Λήμνι-ος, α, ον, belonging to Lemnos. From

Ἀῆμν-ος, ου. f. 2. Lemnos.	μαθητ-ής, ου. m. 1. a disci- ple, scholar.
ληστ-ής, ου. m. 1. a robber.	μακαρί-ζω, σω, μεμακάρικα, to declare or esteem hap- py.
λίθ-ος, ου. m. 2. a stone.	μακάριος, α, ον, happy, bless- ed.
λιμ-ήν, ένος, m. 3. a harbor.	μακρ-ός, ά, όν, long.
λίμ-νη, νης. f. 1. a lake.	μάλα, adv. greatly, much. Hence super.
λιμ-ός, ου. m. 2. a famine.	μάλιστα, adv. very greatly ; and comp.
Λίν-ος, ου. m. 2. Linus.	μᾶλλον, adv. more, rather.
λόγ-ος, ου. m. 2. a word, speech.	μανθάνω, f. m. μαθήσομαι, μεμάθηκα, 2. a. έμαθον ; to learn, understand.
λοιδορ-έω, ώ, ήσω, λελοιδόρηκα, to abuse, revile.	μανί-α, ας, f. 1 madness.
λοιμ-ός, ου. m. 2. pestilence.	Μαρί-α, ας, f. 1. Mary.
λοιπ-ός, ή, όν remaining.	μάρτ-υρ, υρος, com. 3. a wit- ness. Hence is
λού-ω, σω, λέλουκα, to wash, bathe.	μαρτυρ-έω, ώ, ήσω, μεμαρτύ- ρηκα, to testify.
Λυγκ-εύς, έως, m. 3. Lynce- us.	μαρτυρί-α, ας, f. 1. testimony.
Λυδ-ός, ου. m. 2. a Lydian.	μάχ-η, νης, f. 1. a fight, a battle.
Λύκι-οι, ων, m. 2. pl. Lyci- ans.	μάχιμ-ος, η, ον, warlike.
λύκ-ος, ου. m. 2. a wolf.	μάχομαι, 1. f. m. μαχήσομαι, μεμάχημαι, to fight.
λυπ-έω, ήσω, λελύπηκα, to grieve, be sorrowful.	μέγα, (adverbially,) greatly.
λύπ-η, νης, f. 1. sorrow.	Μεγαρ-εύς, έος, m. 3. pl. Με- γαρεΐς, an inhabitant of Me- gara.
λύρ-α, ας, f. 1. a lyre.	μέγ-ας, άλη, α, great.
Λυσάνδρ-ος, ου. m. 2. Lysan- der.	μέγεθ-ος, εος, n. 3. greatness of size.
λύχν-ος, ου. m. 2. a lamp, light.	
λύω, λύσω, λέλυκα, to loose, set free.	
M.	
Μανδάν-η, νης, f. 1. Mandane.	
μάθησ-ις, εως, f. 3. instruction.	

- μέγιστος, η, ον, greatest, super. of μέγας.
- μέθη, ης, f. 1. drunkenness.
- μερίζων, ον, g. ονος, adj. greater; comp. of μέγας.
- μειράκιον, ου. n. 2. a little youth.
- μέλας, αινά, αν. black, dark.
- μέλι, ι, ιτος, n. 3. honey.
- Hence
- μέλισσα or μέλι, σης or της, f. 1. a bee.
- μελλήσω, to be about to do, to intend.
- μέλος, εος, n. 3. a member.
- μέν, adv. truly, indeed.
- μέντοι, adv. yet, however.
- μένω. μενῶ, μεμένηκα, to remain, to expect.
- μερίς, ίδος, f. 3. a part, share.
- μέρος, εος, n. 3. a portion.
- μέσος, η, ον, middle.
- μετ' or μετά, prep. with, after.
- μεταβάλλω, βαλῶ, βέβληκα, to change, alter.
- μεταβολή, ης, f. 1. a change
- μετακαλέω, ῶ, ἤσω, to call, summon. μετὰ-καλέομαι καλοῦμαι, 1. f. in. καλήσομαι. 1. a. m. καλεσάμην, to send for.
- μετάλλευσις, εως, f. 3. the art of mining.
- μεταλλεύω, εύω, to dig for minerals.
- μετανόησις, ας, f. 1. repentance.
- μεταπέμπομαι, πέμπομαι, 1. a. m. πεμπάμην, to send for, to summon
- μετατίθημι, τίθω, μετατίθεικα, to change, arrange differently.
- μετέχω, μετέξω, μετέσχηκα, to share, partake.
- μέχρι, adv. until.
- μή, a negative particle, or conj. not, or, whether.
- μηδέ, conj. nor, neither.
- Μήδεια, ας, f. 1. Medea.
- μηδείς, εμία, έν, none, no one.
- μηδέποτε' and μηδέποτες, adv. never, lest perhaps.
- Μηδός, ου. m. 2. a Medean.
- μηκέτι, adv. not now, no more.
- μήκος, εος, n. 3. length.
- μήν, μηνός, m. 3. a month.
- μήποτε, adv. never.
- μήτηρ, έρος, f. 3. a mother.
- μικρός, ά, όν, small. Hence comp.
- μικρότερος, α, ον, smaller.
- Μίλων, ονος, m. 3. Milo.
- μισέω, ῶ, ἤσω, μεμίσηκα, to hate: from μίσος, hatred.
- μισθός, ου, m. 2. a reward.
- μισθώω, ή, όν, hired. (substantively) μισθωτός, ου. m. 2. a hireling.

- Μιτυληναῖ-ος, ου, m. 2. a Mitylenæan.
 μνῆμ-α, ατος, n. 3. a tomb.
 μνήμ-η, ης, f. 1. memory.
 μνημον-εύω, εύσω, to retain in memory.
 Μολοῖ-ός, οῦ, m. 2. a Molossian.
 μόλ-ω or μολ-έω, ήσω, part. 2. 3. act. μολών, to come, go, arrive.
 μον-ή, ης, f. 1. a mansion.
 μονογεν-ής, ες, g. έος, adj. only begotten.
 μόνον, adv. only, alone.
 μόν-ος, η, ου, only, alone.
 Μοῦσ-α, ας, f. 1. a Muse.
 μυρίοι, αι, α, pl. ten thousand.
 μύρ-ος, ου, m. 2. myrrh, ointment.
 μωρί-α, ας, f. 1. folly, foolishness.

N.

- Νάξ-ος, ου, f. 2. the island, Naxos.
 να-ός, οῦ, m. 2. a temple.
 ναυαγ-έω, ήσω, ναυάγηχα, to make shipwreck; from ναῦς and ἄγω.
 ναυαγί-α, ας, f. 1. shipwreck.
 ναῦς, g. ναός, com. 3. a ship, vessel.
 Νεάνδρ-ος, ου, m. 2. Neander.
- νεανί-ας, ου, m. 1. a young man.
 νεκρ-ός, ά, όν, dead.
 νέος, νέα, νέον, new, fresh, (subst.) νέ-ος, ου, m. 2. a youth.
 νεῦρ-ον, ου, n. 2. a nerve.
 νεφέλ-η, ης, f. 1. a cloud.
 νεώτερ-ος, α, ου, younger; comp. of νέος.
 νῆσ-ος, ου, f. 2. an island.
 νικ-άω, ῶ, ήσω, νενίκηχα, to conquer.
 νίπ-τω, ψω, νένιψα, to wash.
 νο-έω, ῶ, ήσω, νενόηχα, to have in the mind, to think.
 νομί-ζω, σω, νενόμικα, to think, esteem.
 νομοθέτ-ης, ου, m. 1. a legislator. From
 νόμ-ος, ου, m. 2. a law.
 νόος, νοῦς, g. νόου νοῦ, m. 3. the mind.
 νόσ-ος, ου, f. 2. a disease.
 νύμφ-η, ης, f. 1. a bride.
 νῦν, adv. now, at this time.
 νύξ, νυκτός, f. 3. a night.

Ξ.

- Ξέν-ος, η, ου, foreign, strange.
 ξέν-ος, ου, m. 2. a stranger, guest.
 Ξέρξ ης, ου, m. 1. Xerxes.
 ξηρ-ός, ά, όν, dry, withered.

O.

- 'Ο, ἡ, τό, article; the.
 ὁδός, οὗ, f. 2. a path; a way.
 ὀδούς, ὀντος, m. 3. a tooth.
 οἶδα, ας, ε, I know; perf.
 m. of εἶδέναι,
 οἰκεῖος, α, ον, domestic,
 private, (subst.) οἰκεῖος, ου,
 m. 2. a relation, a domes-
 tic; from οἶκος.
 οἰκέτης, ου. m. 1. a servant,
 one of the family.
 οἰκίζω, ῶ, ἥσω, ὠκηκα, to in-
 habit.
 οἰκήτωρ, ορος, m. 3. an inha-
 bitant, a new settler.
 οἰκία, ας, f. 1. a house.
 οἰκίζω, σω, to build, to found
 a house.
 οἰκίον, ου, n. 2. a dwelling,
 a small house.
 οἰκοδομίζω, ἥσω, ὠκοδόμηκα, to
 build a house, to edify.
 οἰκοδομή, ῆς, f. 1. a structure,
 building.
 οἶκος, ου, m. 2. a house, a
 home.
 οἶνος, ου. m. 2. wine.
 οἶμαι and οἴμαι, to think, be-
 lieve; f. m. οἴσσομαι, per.
 pass. ὠήμαι; from οἶω, to
 think.
 οἴχομαι, f. m. οἰκίσσομαι, per.
 pass. ὠχνημαι, 1. a. ὠχθήτην,
 to go away, elope.

ὀκτώ, adj. (not dec.) eight.
 ὀλίγος, η, ον, small, few.
 ὅλος, η, ον, whole, entire.
 Ὀλύμπια, ων, n. 2. pl. O-
 lympic games.
 Ὀμηρος, ου. m. 2. Homer.
 ὁμιλία, ας, f. 1. intercourse,
 communication.
 ὅμοιος, α, ον, like, similar;
 from ὁμός, the same.
 ὀνειδίζω, σω, ὠνειδίκα, to re-
 proach, to insult.
 ὄνειδος, εος, n. 3. disgrace,
 an insult.
 ὄνομα, ατος, n. 3. a name,
 celebrity.
 ὀνομαστός, ῆς, ὄν, celebrated,
 renowned.
 ὀντως, adv. truly, really.
 ὀπίσθεν, adv. behind, at the
 back.
 ὄπλον, ου. n. 2. a weapon,
 arms.
 ὅπου, adv. where.
 ὅπως, adv. so that, how.
 Ὀράντας, ου, m. 1, Oran-
 tas.
 ὀράω, ῶ, ἰσώ, ὠράκα, to see,
 behold.
 ὀργή, ῆς, f. 1. anger, choler.
 Hence
 ὀργίζω, σω, ὠργισα, to pro-
 voke to anger; ὀργίζομαι,
 to be angry.
 ὀρθῶς, adv. rightly, well.

ῥπν-ις, ιςος, com. 3. acc. ῥπνιν	οὐπω, adv. not yet, not at all.
and ῥπνις; a bird.	οὐραν-ός, ου. m. 2. heaven ;
ῥρ-ος, εος, m. 3. a mountain.	from ῥρος, a boundary.
Ὀρφ-εύς, έως, m. 3. Orpheus.	οὐτ' and οὐτε, conj. neither,
ός, ή, ο, pron. who, which,	nor.
what.	οὐτ' ἄρ', for οὐτε ἄρα, conj.
ὀσμ-ή, ής, f. 1. a smell.	neither, nor.
ὀσ-ος, η, ov, as much as, as	οὐίς, gen. οὐτινος, pron. no
great as.	one ; from οὐ and τίς.
ὀστ-έον, ουν, g. ὀστ-έου, ου. n.	οὐίος, αὐίη, τοῦίο, pron. this,
2. (contracted.) a bone.	that.
ὀστ-ίς, ήίς, υίτι, g. οὐίτινος, ήσ-	οὐτω and οὐως, adv. thus, in
τινος, οὐίτινος, pron. whoever,	like manner.
whatever; from ὀς and τίς.	ὀφθαλμ-ός, ου. m. 2. an eye ;
ὀταν, adv. when, since.	from ὀπλομαι, to see.
ὀτε, adv. when, at what time.	ὀχ-έω, ήσω, to carry. ὀχέομαι,
ῑτι, conj. that, because.	to be carried, to ride; from
οὐ, (adverbially.) gen. of ὀς,	ὀχος, a chariot,
where, what, whither.	ὀχλ-ος, ου. m. 2. a crowd, a
οὐ for οὐκ. adv. no, not.	multitude.
οὐδ' for οὐδέ, conj. nor, not.	ὀλ-ις, εως, f. 3. a view, ap-
not even.	pearance.
οὐδαμῶς, adv. not at all.	ὀλῶνι-ον, ου. n. 2. wages.
οὐδέ, conj. nor, not even.	
οὐδ-είς, εμία, εν. no one, no-	
body; from οὐδέ and εἷς, one.	
οὐδέποτε, adv. never, not ev-	
er.	
οὐδ' for οὐτε, adv. neither,	
nor.	
οὐκ. adv. no, not.	
οὐκέτι, adv. no more, no lon-	
ger.	
οὐν, conj. therefore, then.	

II.

Πάθ-ος, εος, ους, n. 3. suffer-
ing, passion.
παιδεί--α, ας, f. 1. education,
learning. From
παιδεύ-ω, σω, πεπαιδευκα, to
educate a child. From
παιδί-ον, ου. n. 2. a little
child.

παῖς, παιδός, com. 3. a boy or girl, a child.	Παρνασσός, ὄψ. m. 2. Parnassus.
παλαιόν, adverbially. formerly.	παροικ-ός, ου. com. a neighbor, a boarder; from παρά and οἶκος.
παλαιός, ἄ, ὄν, old, ancient.	πᾶς, πᾶσα, πᾶν, all, the whole, each.
Παλλ-άς, ἀδός, f. 3. Minerva.	πατήρ, ἑρως, ρος m. 3. a father. Hence
πάντοτε, adv. always.	πατρ-ίς, ἴδος, f. 3. a country.
πάτερ-ας, ου. m. 1. a grandfather.	Παυσανί-ας, ου. m. 1. Pausanias.
παρ' or παρά, prep. of, from, by, with.	πεδί-ον, ου. n. 2. a plain.
παράβασις, εως, f. 3. transgression, fault.	πείθω, πείσω, p. m. πείθομαι, to persuade; pres. m. πείδομαι, to yield, obey, trust; 1. f. pass. πεισθήσομαι, p. πέπεισμαι. 1. a. ἐπείσθην.
παραγγέλλω, ῶ, παρήγγελχα, to command, proclaim; from παρά and ἀγγέλλω.	πειρά-ζω, σω, πειρίραχα, to attempt, to tempt; from πείρα, a trial.
παραδίδωμι, δάσω, δέδωχα, to deliver, to give up; from παρά and δίδωμι.	πειρ-άω, ῶ, ἄσω or ἥσω, πείραχα, to strive, try, tempt; from the same.
παραλαμβάνω, λήψομαι, παρείληφα, to receive, to succeed to; from παρά and λαμβάνω.	Πεισιίστρατ-ος, ου. m. 2. Pisis-tratus.
παραμένω, μενῶ, μεμένηχα, to remain; from παρά and μένω.	πέλαγ-ος, εως, n. 3. the sea.
παραμυθί-α, ας, f. 1. consolation.	Πελοποννήσι-οι, ων, m. 2. pl. inhabitants of the Peloponnesus.
παρεῖμι, to be present; from παρά and εἰμι. page 10.	πέμ-πω, ψω, πέπεμφα, to send, dismiss.
παρέρχομαι, ελεύσομαι p. m. περελήλυδα, to pass by or away, to come to; from παρά and ἔρχομαι.	πέν-ης, ητος, com. 3. (subst.) a poor person, one who la-

- bors ; from *τένομαι*, to labor.
- πενί-α*, ας, f. 1. poverty, want.
- πενταχόσι-αι*, αι, α, five hundred.
- πέντε*, adj. (not declined) five.
- περ-άω*, ᾧ, ἄσω and *ήσω*, to pass over, transport.
- περί*, prep. about, concerning, with.
- Περριανδ-ρος*, ρου. m. 2. Perianther.
- περι-βάλλω*, βαλῶ, βέβληκα, to throw around, cover ; from *περί* and *βαλλω*.
- περίσσειμι*, to survive ; from *περί* and *σιμί*, page 10.
- περι-ελαύνω*, ελάσω, to ride round, to drive about ; from *περί* and *ελαύνω*, to drive.
- περι-ίστημι*, στήσω, ἔστηκα, to stand around ; part. perf. act. *περισστυκώς*, contracted to *περισστυῶς* ; from *περί* and *ίστημι*.
- Περικλ-ής*, εος, m. 3. Pericles.
- περι-φέρω*, οἶσω, to carry about ; from *περί* and *φέρω*.
- Πέρσ-ης*, ου. m. 1. a Persian.
- πέτειν-ός*, ή, όν, winged, flying.
- Πέτρ-ος*, ου. m. 2. Peter.
- πινακ-ίς*, ίδος, f. 3. a tablet.
- πίνω*, πῶσω, πέπωκα, 2. a *έπιον*, to drink.
- πιπράσκω*, πράσω, πέπρακα, to sell.
- πίπτω*, πέσω, πέπτωκα, to fall ; f m. *πεσοῦμαι*. Dor. for *πέσομαι*.
- πηγ-ή*, ής, f. 1. a fountain.
- πήρ-α*, ας, f. 1. a sack, a bag.
- πιστεύ-ω*, σω, *πεπίστευκα* ; to believe, trust.
- πίστ-ις*, εως, f. 3. faith, belief.
- πιστ-ός*, ή, όν, faithful, true.
- Πιτταχ-ός*, ου, m. 2, Pittacus.
- πλάτ-ος*, εος, n. 3. breadth, width. From
- πλατ-ύς*, εῖα, ύ, broad, wide.
- πλείστ-ος*, η, ον, most, greatest ; super. from *πολύς*.
- πλεί-ων*, ον, g. ονος, adj. more, greater ; comp. of *πολύς*.
- πλέκ-ω*, ξω, *πέπλεχα*, to weave, twine.
- πλεονεξί-α*, ας, f. 1. ambition ; from *πλέον*, full, and *εχω*.
- πλε-ός*, ή, έν, full.
- πλήθ-ος*, εος, ους, n. 3. a multitude ; from *πλήθω*, to fill.
- πλήν*, adv. besides, except.
- πλήρ-ης*, ες, g. εος, adj. full ; from *πλεός*. Hence.
- πληρ-όω*, ᾧ, ὠσω, *πεπλήρωκα*, to fill, supply.
- πλοῖ-ον*, ου. n. 2. a vessel, a boat ; from *πλέω*, to sail.
- λουσι-ος*, α, ον, rich ; from *πλοῦτος*.
- πλουτί-ζω*, σω, *πεπλούτικα*, to enrich. From

- πλοῦτος, ου. m. 2. wealth, riches. Hence
 Πλούτων, ωνος, m. 3. Pluto.
 πνευμα, ατος, n. 3. a spirit, wind; from πνέω, to blow.
 πόθεν, adv. where, whence.
 ποι-έω, ῶ, ἤσω, πεποίηκα, to do, make.
 ποιμ-ήν, ενος, m. 3. a shepherd; from πάω, to feed.
 πολευσκ-ός, ή, όν, warlike.
 πολεμ-έω, ῶ, ἤσω, πολεμέμηκα to wage war; from πόλεμος.
 πολέμι-ος, α,ον, hostile,(subst.) an enemy. From
 πόλεμος, ου. m. 2. war, a battle.
 πόλις, εως, f. 3. a city, state. Hence
 πολιτευμα, ατος, n. 3. the government of a state.
 πολίτης, ου. m. 1. a citizen, from πόλις
 πολλάκις, adv. often, frequently.
 πολύ, adv. much, very much.
 πολυμαθ-ής, ες, g. έος, adj. learned; from πολύ and μανθάνω, to learn.
 πολ-ύς, λή, ύ, much, many.
 πολυτελ-ής, ες, g. έος, adj. costly, very precious; from πολύ and τέλος, expense.
 πονηρ-ός, ά, όν, bad, wicked, (subst.) the devil.
 πόνος, ου. m. 2. labor.
 πόνος, ου. m. 2. the sea.
 πορσί-α, ας, f. 1. a way; from πορεύω, to pass.
 πορεύομαι, f. m. πορεύσομαι, πεπορεύομαι; to go, depart.
 Ποσειδ-ων, ωνος, m. 3. Neptune, the god of the sea.
 πόσος, η, ον, how much? how great? from ὅσος.
 ποταμ-ός, οῦ, m. 2. a river.
 ποτρί, adv. once, hereafter.
 ποῦ, adv. where.
 ποῦς, ποδός, m. 3. a foot.
 πράγμα-α, ατος, n. 3. a thing, an affair.
 πράξις, εως, f. 3. an act, an action. From
 πράσσω or ττω, ξω, πέπραχα, to do, to perform.
 πρα-ύνω, ὑνῶ, πεπραῦνχα, to calm, make mild; from
 प्राῦς, mild.
 πρέσβ-υς, υ, g. υος or εος. adj. old, ancient. Hence super. and comp.
 πρεσβύτατος, η, ον, oldest, most ancient.
 πρεσβύτερος, α, ον, older, πρεσβύτεροι, pl. the presbyters, or teachers.
 πρεσβύτε-ης, ου. m. 1. an old man; from πρέσβυς.
 πρό, prep. before, on account of.
 πρόβατ-ον, ου. n. 2. a sheep.

- προ-δίδωμι, δώσω, δέδωκα, to betray ; from πρό and δίδωμι.
- προδότ-ης, ου. m. 1. a traitor; from the same.
- προθυμός-ες, α, ον, more eager ; comp. of πρόθυμος, eager ; from πρό and θυμός, the mind.
- προθύμως, adv. eagerly; from the same.
- Προχ-ή, ἥς, f. 1. Proca.
- πρός, prep. to, towards, from.
- προς-αναπλάσσω, or ττω, αναπλάσσω ; to add superfluously ; from πρόσ, ἀνά, and πλάσσω, to form.
- προς-δέχομαι, δέξομαι, δεῖξομαι, to admit, receive, wait for ; from πρόσ and δέχομαι.
- προσευχή, ἥς, f. 1. a prayer, entreaty, a place for prayer.
- πρόσκαιρ-ος, ον, g. ου. adj. temporary ; from πρόσ and καιρός, time.
- πρόσω, adv. before, beyond.
- προτά-σσω or ττω, ξω, προτίταχα, to place before, to appoint ; from πρό and τίσσω.
- πρόφασ-ις, έως, f. 3. a pretence, indication; from πρόφημι, to predict.
- προφήτ-ης, ου. m. 1. a prophet ; from πρό, before, and φημί, to speak.
- προ-φέρω. εἶσω, 1. a ἔνεγκαι, to bring forward; from πρό and φέρω.
- πρώ-τον, adv. first, at first ; from πρό.
- πρωτ-ος, η, ον, first ; super. of πρό, πρωτερος.
- πτυν-ός, ή, όν, winged.
- πτωχός, ή, όν. poor.
- Πυθαγόρ-ας, ου. m. 1. Pythagoras.
- πύλ-η, ης, f. 1. a door, gate.
- πυνθάνομαι, πύσομαι, πέπυσμαι, to ask, enquire.
- πυραμ-ίς, ίδος, f. 3. a pyramid. From
- πῦρ, πυρός, n. 3. a fire.
- πωλ-έω, ῶ, ἔσω, πεώληκα, to sell.

P.

- Πάδι-ος, α, ον, easy, inclined to.
- ῥαθυμί-α, ας, f. 1. sloth, negligence; from ῥαθυμος, remiss.
- ῥεῦ-α, ατος, n. 3. a current, stream ; from ῥέω, to flow.
- ῥήμ-α, αλος, n. 3. a word, saying ; from the same.
- ῥήτ-ωρ, ορος, m. 3. an orator; from the same.
- ρίζ-α, ης, f. 1. a root.

Ῥωμαῖ-ος, α, ον, Roman.

From

Ῥώμη, ης, f. 1. Rome.

Ῥωμύλ-ος, ου. m. 2. Romulus.

Σ.

Σαλαμῖ-ς, νος, f. 3. Salamis.

Σαρδανάπαλ-ος, ου. m. 2. Sardanapalus.

σάρξ, σαρκός, f. 3. flesh.

σαυτοῦ, of thyself; for σεαυτοῦ, page 19.

σαφ-ής, ες, g. έος, adj. sure, manifest.

σεαυ-οῦ, ἧς, οὔ. pron. of thyself, page 19.

σει-ω, σω, σέσεικα, to shake.

σεμνότηρ-ος, α, ον, more venerable; comp. of σεμνός, venerable.

σήμαντ-ον, ου. n. 2. a seal; from σήμα, a sign.

σημει-ον, ου. n. 2. a mark, sign.

σίδηρ-ον, ου. n. 2. iron.

σίδηρ-ος, ου. m. 2. iron.

Σικελί-α, ας, f. 1. Sicily.

σίνηκ-ι, έως, n. 3. mustard.

σκανδαλί-ζω, σω, έσκανδάλκα, to offend.

σκην-ή, ης, f. 1. a tent, booth.

σκορπ-ίζω, ίσω, έσχόρκα, to scatter.

σκοτειν-ός, ή, όν, dark, obscure.

σκοτί-α, ας, f. 1. darkness.

σκοτ-ίζω, ίσω, έσκοτίκα, to darken.

σκότ-ος, εος, ους, n. 3. darkness.

Σκύθ-ης, ου. m. 1. a Scythian.

Σόλ-ων, ωνος, m. 3. Solon.

σό-ος ή, ον, safe, secure.

σός, σή, σόν, thine, yours.

σοφί-α, ας, f. 1. wisdom.

Σοφοκλ-ής, έος, m. 3. Sophocles.

σοφ-ός, ή, όν, wise, (subst.) a Sage.

σοφώτατ-ος, η, ον, wisest, super. of σοφός.

σοφώτερ-ος, α, ον, wiser, comp. of σοφός.

Σπάρ-τα or Σπάρ-τή, της, f. 1. Sparta.

σπείρω, σπερῶ, έσπαρκα, to sow.

σπονδ-ή, ης, f. 1. a treaty, league.

σπουδ-άζω, άσω, έσπούδακα, to hasten.

στάδι-ον, ου. n. 2. the stadium, a race-ground.

σταυρ-όω, ώ, ώσω, έσταύρωκα, to crucify; from σταυρός, a cross.

στέφαν-ος, ου. m. 2. a crown.

στόμ-α, αλος, n. 3. the mouth.

στράτευμ-α, αλος, n. 3. an army. From

στρατ-εύω, εύσω, έστράλτευκα, to make war; from στρατός.

- στρατῖ-α, ας, f. 1. an army | συμ-μαχ-έω, ὦ, ἦσω, to give
στρατιώ-ης, ου. m. 1. a sol- aid in battle ; συμμάχομαι
dier. and συμμαχέομαι, to have
στρατοπεδεύ-ω, σω, ἐστρατο- an ally in war ; from σύν
πέδευκα, to make an en- and μάχομαι.
campment ; from στρατό- σύμμαχ-ος, ου. m. 2. a fellow
πεδον, a camp. soldier, an ally ; from σύν
στρατ-ός, ου. m. 2. an army. and μάχομαι.
στρέ-φω, φω, ἐστρεφα, to turn, συμπολίτ-ης, ου. m. 1. a fellow
wind. citizen ; from σύν and πολι-
στρουδί-ον, ου. n. 2. a sparrow. της, a citizen.
στρυννύω, σπρώσω, to spread, συμφορ-ά, ἄς, f. 1. a misfortune ;
scatter ; from σπρέω, to from σύν and φορῶ, to heap
strew. up.
σύ, gen. σοῦ, pron. thou, you. σύν, prep. with : as an adv.
page 9. together.
συγγεν-ής, ες, g. ἑος, adj. akin, συναγωγ-ή, ἥς, f. 1. a syna-
related ; from σύν and γένος, gogue, an assembly ; from
a family. σύν, together, and ἄγω to go.
συγ-καλέω, ὦ, καλήσω, κέ- συναθροί-ζω, σω, συνήθροακα,
κληκα, to call together ; to assemble, collect togeth-
from σύν and καλέω, to call. er ; from σύν and ἀθροές,
συγ-χαίρω, χαρῶ, to rejoice collected.
together, κέχαρκα ; from συναντ-άω, ὦ, ἦσω, to meet, to
σύν and χαίρω, to rejoice. happen ; from σύν and ἀν-
συν-άω or έω, ἦσω, σενύληκα, τάω, to meet.
to rob, plunder ; from σύλη, συνειδησ-ας, f. 3. con-
a booty. science, the testimony of
συν-λαμβάνω, f. m. λήψωμαι, one's own mind ; from συν-
2. a. συνέλαβον, to take up, ιδέω, to know one's self.
to seize ; from σύν and σύνεμι, (of σύν and εἰμί) to
λαμβάνω, to take. be with, associate with.
συν-βάλλω, βαλῶ, βέβληκα, see εἰμί.
2. a. συνέβαλον, to attack ; συν-έρχομαι, ελσύσομαι, 2. a.
from σύν and βάλλω. act. συνῆλθον, to collect,

to concur in a measure ; from σύν and ἔρχομαι. discreet; from σόος, safe, and φρήν, mind.

σύνεσις, εως, prudence, wisdom ; from συνίημι, to perceive, understand.

συνεχ-ώς, adv. constantly.

συνήθ-ης, g. εος, adj. usual.

συν-όψινα, 1. a. pass. ὠφθην, to see together, to see at once.

συν-τίθημι, τίσω, τέθεικα, to regulate ; in the passive, to agree, to make a treaty ; from σύν and τίθημι.

συνουσί-α, ας, f. 1. intercourse ; from σύνιμι.

Συρακούσι-οι, αι, α, pl. belonging to Syracuse.

σύσκι-ος, ον, g. ου. adj. shady.

σφαλερ-ός, ὁ, ὄν, dangerous.

σφά-σσω or ττω, ξω, to kill, slaughter.

σφραγί-ζω, σω, ἐσφράγισα, to seal ; from σφραγίς, a seal.

σχολαστικ-ος, ου. m. 2. a sim-pleton.

σώ-ζω, σω, σέσωκα, to save.

Σωκρατ-ης, ου. m. 1. Socra-tes.

σῶμα-α, ατος, n. 3. a body.

σωτ-ήρ, ἥρος, m. 3. a savior.

σωτηρί-α, ας, f. 1. salvation.

σωφροσύ-νη, ης, f. 1. prudence, wisdom.

σώφρων, ον, g. ενος, adj. wise,

T.

Τάνταλ-ος, ου. m. 2. Tanta-lus.

τάξι-ς, εως, f. 3. the act of plac-ing or arranging, a rank, le-gion; from τάσσω.

ταρά-σσω, ξω, τετάραχα ; to trouble, disturb.

τά-σσω or ττω, ξω, τέταγκα, to place, arrange.

ταῦρ-ος, ου. m. 2. a bull, a sign of the zodiac, a man's name, Taurus.

ταφ-ή, ης, f. 1. a burial, inter-ment.

ταχύν-ω, ῶ, τελέω, to hasten, to render rapid ; from τα-χύς, swift.

τέ, and, both; a copulative con-junction, following in order the word which it connects.

τείνω, τενῶ, τέταξα, to stretch out, extend.

τειχ-ος, εος, n. 3. a wall, or fortification.

τέκν-ον, ου. n. 2. a child, a young animal.

τέλει-α, ον, finished, per-fect.

τελευταῖον, adv. finally, at last, lastly, probably ; neut. of τελευταῖος, at the end.

- τελευτήσω, ὦ, ἦσω, τετελεύτηκα, to finish, to seize, to die.
- τελίσσω, ὦ, ἔσω, τετέλεκα, to finish, bring to an end; from τέλος.
- τέλλω, obsol. f. τελέω, 1. a. ἔτιλλα, to make, to arise.
- τέλος-ος, εος, n. 3. an end or conclusion.
- τέμνω, τεμῶ, τέτμηκα, to cut, cleave, divide, 2. a. ἔταμον.
- τέρας-ας, αῖος, n. 3. a sign, omen, prodigy, a meteor.
- τέρας-ις, εως, f. 3. delight, the pleasure which any thing affords.
- τέσσαρες-ες, ρα, four. page 31.
- τέττι-ιξ, γος, m. 3. pl. τέττιγες, a winged insect, like a locust, grasshopper, or cricket.
- τέχ-νη, νης, f. 1. an art, or trade, a work of art.
- τηλι-κούτος, καύτη, κούτο or κούτον; as great as, such as; declined like οὔτος, page 19.
- τηρ-έω, ὦ, ἦσω, τετήρηκα, to keep, to preserve.
- τιμ-άω, ὦ, ἦσω, τετίμηκα, to honor, do honor to, esteem. From
- τιμ-ή, ἥς, f. 1. honor, respect, reverence. Hence
- τίμι-ος, α, ον, honorable, dear, precious; comp. τιμιώτερος-ος, ας, ον, more honorable. more precious.
- τιμωρ-έω, ὦ, ἦσω, τετιμώρηκα, to punish; from τιμωρός, an avenger.
- τίς, τί, g. τίς, interrogative, pron. who? what? page 23.
- τις, τι, g. τινός, indefinite pron. some one, a certain one. page 23.
- τιτράω, τρήσω, to bore; from τράω, to pierce.
- τιτρώσκω, τρώσω, 1. a. pass. ἐτρώσθην, to wound, hurt.
- τοι-όσδε, ἄδς, ἔνδς, of the same kind, such; from τοῖος, such, and δέ, used as an affix.
- τοιού-ος, τοιαυτή, τοιοῦτο, such, of this kind; (decl. like οὔτος;) from τοῖος, such, and οὔτος he.
- τοιῖχ-ος, ος, m. 2. a wall, fence, flank of an army.
- τοξέω-ω, σω, to shoot with a bow and arrows; from τόξον, a bow.
- τόπος-ος, ος, m. 2. a place, space, country.
- τοσοῦτος, τοσαύτη, τοσοῦτο, so great, so many; as great, as little; from τόσος, so great, and οὔτος.

τότε, adv. then, at that time, sometimes ; from ὅτε.	τύπος, ου. m. 2. a mark, pattern, type. From
τρεις, τρία, three. page 31.	τύπ-ω, ψω, τετυφα, to strike,
τρέ-πω, ψω, τέτραφα, 2. a.	to beat.
ἐτραπον ; to turn, put to flight.	τυρανν-ίς, ιδος, f. 3. tyranny, unjust dominion. From
τρέφω, θρέψω, τέτρεφα ; to feed, nourish ; bring up.	τύρανν-ος, ου. m. and f. 2. a tyrant, a king, a queen.
τριάκοντα, adj. (not declined) thirty.	Τυρίος, α, ον, Tyrian, of, or belonging to Tyre.
τριβ-ος, ου. f. 3. a path, or road. From	Τύρ-ος, ου. f. 2. Tyre, a city.
τριβ-ω, ψω, τρίτριφα, to rub, to grind small.	τυφλ-ός, ή, όν, blind obscure, ignorant.
τριηρ-ής, εος, f. 3. a galley. a ship ; from, ἐρέσσω, to row.	τύχ-η, ης, f. 1. fortune, chance, misfortune.
Τρικαρήνι-α, ας, f. 1. Tricarenia, a city.	Υ.
τρικάρην-ος, ον, g. ου. adj. three headed ; also belonging to Tricarenia.	Υγίει-α, ας, f. 1. good health, soundness ; from υγιής, εος, sound.
τρικέφαλ-ος, ον, g. ου. adj. three headed ; from τρεις and κεφαλή.	υγρ-ός, ά, ον. wet, damp ; from υω, to rain.
τριτ-ος, η, ον, the third ; from τρεις.	υδρεύ-ω, σω, to provide or fetch water. From
τροπαι-ον, ου. n. 2. a monument, set up for the τροπή (turning) i. e. of an enemy.	υδωρ, υδατος, n. 3. water.
τροφ-ή, ης, f. 1. food, nourishment.	υι-ός, ου. m. 2. a son, offspring
τροφ-ή, ης, f. 1. luxury, sensuality.	υλ-η, ης, f. 1. wood, a material of which any thing is made.
τρώγω, f. m. τρώξομαι, per. aot. τρώωχα, 2. a. ἔτραγον, to gnaw upon, to eat, devour.	υμέτερ-ος, α, ον, your, yours ; from σύ, thou.
	υπ-ακούω, ακούσω, ἤκουα ; to listen submissively, to admit.
	υπαν-ίστημι, υπανίσταμαι, to rise from respect to one ;